

# THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION



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# An Industry Born on Top of a Hot Stove


The India rubber of the early 19th Century differed greatly from the rubber that today goes into our automobile tires, our overshoes and thousands of other useful articles which we now regard as commonplace. In the summer it was soft and sticky. In the winter it became hard and brittle.

To correct this deficiency became the life work of Charles Goodyear. After many experimental failures, he purchased a patent from a rival inventor involving the mixing of India rubber with sulphur. A bit of good fortune attended his researches for one day in 1839 he accidentally dropped some of the mixture on a hot stove. Goodyear observed that the heat failed to melt it. It also remained unchanged in texture even when exposed to cold temperatures. Out of this accidental discovery came the great secret of vulcanizing. Through its development emerged a great American industry—an industry which today supplies three-fourths of the world's rubber goods, normally valued at upwards of a billion dollars annually.

American skills have gone even further. They have succeeded in synthesizing the latex from the tropical hevea tree so that we are no longer entirely dependent on foreign sources for this important raw material.

In like manner, America no longer must depend on foreign sources for the silken fabrics which were for many generations the queen of textiles. Man-made rayon has been brought to such a high state of perfection that only the professional eye can distinguish between these machine-made fibers and those spun so laboriously by the silk worm. This American triumph in textiles is strikingly apparent in the realm of Liturgical Fabrics. Here "Allen" fabrics, into which have been woven original liturgical designs of unsurpassed beauty, have attained a standing of unquestioned superiority in the Church Goods field. See them at your CHURCH GOODS DEALERS.

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## Contributors to This Issue

### Sister M. Helen Ann, S.L.

Sister M. Helen Ann does not need to be introduced to our readers. She again contributes an article on the kindergarten.

### Rev. Robert E. Southard, S.J.

Father Southard received his A.B. degree, with a major in history, and his M.A. degree with philosophy as major, from St. Louis University. Author of pamphlets on religious subjects and a contributor to *America*, *St. Anthony Messenger*, and *The Queen's Work*, he was an instructor in philosophy, religion and radio production at Rockhurst College, Kansas City, Mo., and instructor in visual education at St. Louis University, lecturing on problems of propaganda—comic books, advertising, etc. He is the producer of a kodachrome sound film on the Mass, *The Perfect Sacrifice*. At present he is assistant editor of *The Queen's Work* and *Action Now*, and director of the department of visual aids at The Queen's Work.

### Sister M. Rose Patricia, O.P.

Sister M. Rose Patricia will be remembered for her last previous contribution "Optimism . . ." which appeared in the issue of February, 1948.

### George F. Donovan, M.A., Ph.D.

Doctor Donovan was introduced to our readers in the March, 1949 issue in which the first of his series of articles ran.

### Sister Mary Philomene, O.S.F.

Sister Mary Philomene was well known to our readers for her many contributions. Since writing the article that appears herein, Sister passed on to her reward. At the time of her death she was stationed at Mount St. Clare College, Clinton, Iowa. We ask our readers to remember her soul in their prayers. *R.I.P.*

### Rev. G. H. Guyot, S.T.L., S.Ser.B.

Father Guyot continues his series on the New Testament, begun in the last volume.

### Sister M. Mercia, O.S.F.

Sister M. Mercia has her B.A. degree from the College of St. Francis, Joliet, Ill. Her M.A., with major in religious education, was earned at Catholic University. She is co-moderator of the school paper of St. Francis Academy, Joliet, where she teaches religion and English. She has written several Christmas plays that have been presented at the Academy.

### Brother Justus George, F.S.C.

Brother Justus George studied at the college where he is now stationed. His last previous contribution was in the issue of January, 1948.

(Continued on page 128)

# THE CATHOLIC EDUCATOR

## JOURNAL OF RELIGIOUS INSTRUCTION

### *The Use of Audio-Visual Aids*

TEACHERS everywhere will welcome the interim report on the elementary course of studies, released this year by the Department of Public Instruction of the Commonwealth of Pennsylvania. This report is known as Bulletin 233-B and is a sequel to Bulletin 233-A of 1946. It will be followed within three or four years by the third Bulletin of the series, 233-C. The three bulletins will effect a thorough reorganization and refinement of the elementary course of study.

Bulletin 233-B is of special interest to us because of its fine chapter on audio-visual aids in education. After an introduction in which the true function and the correct use of audio-visual aids are outlined, this last chapter of the bulletin devotes separate sections to the basic pattern for using audio-visual materials; mounted pictures, museum materials, and other visual aids, radio, transcriptions—recordings and equipment, and a bibliography of current works in these fields.

#### WHAT AUDIO-VISUAL EDUCATION IS

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The chapter on audio-visual aids first establishes a definition of the term *audio-visual education*. This definition is arrived at inductively through quoting a paragraph from Francis W. Noel, nationally-known authority on audio-visual aids. He tells us that though the reading of a printed page is a visual process, few people would call it visual education. Some benefits result from the casual seeing of a motion picture, from glancing at a study print or a series of lantern slides, or from the mere listening to a radio program, but these benefits are insignificant when compared with those which flow from a functional use of audio-visual material.

If, for instance, Father Southard's *The Perfect Sacrifice*, an instructional picture of the Roman Catholic Low Mass is used for instructional purposes in a learning situation and the resultant learning experiences are studied and evaluated, we have audio-visual education in the correct sense of the term. The learning situation appropriate for the showing of an educational motion picture requires that the students viewing it know why they are seeing the film, know how it is related to what they are studying, and know what points to look for as they view it.

The follow-up to the viewing of the picture provides for a period of discussion on the results achieved, for a test, oral or written, of these results, and for opportunity and guidance to the students in relating, applying, and using the results achieved in the viewing of the picture. On his part, the teacher makes an evaluation to determine whether the film has fulfilled its purpose and has been used successfully as an instructional tool. This evaluation is based on the degree of interest shown by the students, on the type of questions they ask after seeing the picture, and in general from the nature of the follow-up discussion.

Audio-visual education demands not only the use of certain appropriate visual materials, but also their use as an integral part of the educational process. In the words of Noel, "Audio-visual education then refers to the carefully planned integrated use in instruction of television, motion pictures, slides, filmstrips, stereoscopes, study prints, micro-projectors, radio, recordings, posters, maps, charts, graphs, exhibits, objects, models, specimens or, in the absence of specimens, pictures of them, field trips, and synthetic training devices."

After quoting the Scottish Educational Film Association's concept of audio-visual education as a "link between the concrete and symbolic, giving meaning to the latter and understanding to the former," Bulletin 233-B goes on to say: "Audio-visual education must not be considered simply a matter of materials and techniques or a new way of teaching the same old thing. The dynamic nature of the aids themselves—their content, organization, and manner of presentation—makes them potential means of presenting the inter-relationship of our interdependent society, of preaching the new patterns of life rooted in scientific discoveries and technological advances, and a means of securing the cooperation in thought and behavior so essential to order, mutual understanding, progress, and peace. The educational use of television, motion pictures, radio, slides and filmstrips, as well as of the other aids in the classroom, is a means of insuring education against isolation from the stream of world events."

#### WHAT TEACHER REQUIRES

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The teacher in the field of visual education must have

an understanding of the philosophy and the psychology governing the use of these materials. Some knowledge of the background of this type of education will acquaint him with the results of research in the field, with the sources of materials and equipment, and give him an accurate estimate of the content and educational worth of available audio-visual materials in the specific area of the teacher's interest. The teacher who makes a study of the field will gradually become expert in appraising the educational worth and technical quality of materials offered and be able to select those that best meet pupils' needs and the purposes of instruction. The teacher must develop the added ability of using each of the aids selected effectively in a classroom situation, and of evaluating the results of their use in a classroom situation. He will modify and improve future instructional practices on the basis of such evaluation. The teacher is likewise responsible for the smoothness of presentation. Irritating delay in assembling and operating the various kinds of necessary equipment generates impatience and boredom among the student body. He must develop skill in manipulating all items of equipment, in storing, filing, and maintaining all materials, and even in the actual production of some of the simpler aids.

It devolves upon the teacher to select the audio-visual aids best adapted to the needs of the pupils and to the purposes of instruction. He cannot do this without a preview of material offered and a determination of its value in achieving the proposed aims of the lesson. The teacher does well to develop his own study guide or manual for the use of the chosen material in a planned lesson. He must have thorough knowledge of the results desired, and develop a readiness in his pupils by relating these results to their previous experiences. This cannot be done unless he arouses their interest in the material and leads them to understand the reasons for its use. The pupils thus alerted participate actively in the learning process through looking for the facts, general impressions, the main ideas, the relationships, et cetera, which help achieve the purposes of the lesson.

#### ENVIRONMENTAL CONDITIONS NEEDED

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The best possible environmental conditions must be provided for the presentation. The projection of pictures in a darkened room eliminates peripheral distractions and makes for better concentration and greater interest. We cannot capitalize fully on the potential advantages of a given audio-visual aid unless the subject matter is familiar to the student. Thus some knowledge of the important details of the Mass is necessary before the showing of a picture on the Mass. The motion picture or the series of still pictures then stresses these details, and by this emphasis the proper weight and value of

the prayers and actions of the Mass are deeply impressed upon the student. The still picture has the peculiar advantage of giving the teacher the exact amount of time that he deems necessary to effect his purpose. Flat pictures and projected slides can be adjusted readily to the demands of difficult subject matter, but the sound motion picture stands alone among audio-visual aids as a means for conveying a unified, realistic, lasting impression of a complex sequence of actions. But it must be remembered that each type of aid has its advantages and its limitations. Only after weighing the advantages and the limitations of the respective types can a teacher make selections of the type of aid best adapted to a given learning situation. The mechanics of projection and preparation must be handled with a minimum of distraction. It is wise to check the equipment before each use. Even the seating arrangements, the darkening of the room, and proper ventilation are essential to the maintenance of concentration and interest.

#### AIDS OFFERED TO TEACHER

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The user of audio-visual aids does well to remember the old Latin axiom: *Semper aliquid certi proponendum est*. This axiom holds in every use of learning aids. A well-defined objective paves the way to definite results; incidental learning is not worth the cost. The alert teacher knows that there are definite values to be achieved through the use of audio-visual aids. He should start with the most familiar, progressing to the more difficult as his confidence and training improve. Audio-visual aids are not a coming thing—they are here. Modern development has made them an integral part of the teaching process. Study and experiment have demonstrated that the use of aids increases the effectiveness of instruction by improving the quality and quantity up to fifty per cent. But in the last analysis, all instructional aids are at the mercy of the teacher.

Among the aids, visual or audio-visual, offered to the teacher today, real objects are the most realistic; their authenticity is one hundred per cent, with corresponding interest and teaching value. Carefully executed models of real objects achieve a high degree of authenticity and interest. Pictures are a step further removed from reality; they have a lower degree of authenticity, but frequently capture and reveal features—of a landscape, for instance—that escape the eye of the beholder. Motion pictures sometimes capture and reproduce motions which escape the unaided eye in direct contact with the object. Father Southard calls our attention to the fact that motion pictures, especially sound motion pictures, frequently create conditions of heightened in-

(Continued on page 100)



# KINDERGARTEN RELIGION

By SISTER M. HELEN ANN, S.L.

*Immaculate Conception School, 2900 Marshall Avenue, Maplewood 17, Missouri*

## MONTH OF THE ANGELS

**I**F DURING the first month of the school year we have been consistent and persistent in awakening a great love for God in the hearts of our children because, "He has first loved us" (I John 4, 10), then they are ready for the second step, an awareness and appreciation of God's providence, that is, God's interested care of them during each moment of their day.

In first introducing this new idea we should arouse the children's curiosity by questions or statements that will make them want to know *who* it is that cares for the world about them. Especially at this time of the year our science links beautifully with religion. God has arranged that the sap flows down into the roots of the trees so that they will not freeze during the winter months and can bud forth in spring with renewed life. God has "taught" birds to fly south for the winter, bears to curl up and sleep the long, cold months through, frogs to burrow deep in the bed of the stream until cold weather is past. He has arranged that flowers go to seed and has the wind carry these away to plant them in other parts of the yard. He sends a beautiful, white blanket of snow to cover our earth, and so on through all the little points of nature that we call attention to at this time of year.

By stressing God's care for the physical world about them in each of these changes it will be logical to present then the new knowledge, namely, God's providence that watches over each one of them. Sufficient time must be allowed for these little minds to assimilate this truth, applications must be made to clarify our meaning, and much self-activity on the part of each member of the class must be arranged for to insure an understanding of our point. We must be careful not to force our own applications but rather have them proceed from the children.

We want them to see that if God cares so wisely for the world about them, then that much more does He protect His own dear children for whom He has such

great love. Let the children themselves find proofs in their lives of God's care for them individually: their parents, brothers and sisters, homes, food, clothing, school, playmates. After this let us introduce them to the knowledge that they have guardian angels. Besides seeing that their bodies are cared for, God has given each one an angel to watch over his soul. Stories that will teach them that, when they came into this world, God sent an angel to stay near and protect them always and help them choose to do the right thing at each step of their lives, should now be told. These will fill their hearts with increased love for so devoted a Father in heaven. Prayers to their angels should now become a part of their day along with gratitude for his daily care.

## CHILDREN'S APPLICATION

Stories, dramatizations, and poems all play a vital part in stressing lessons about the guardian angels. For example:

### MY ANGEL AND I

Up and down the garden walk  
I bounce my little ball.  
And along the way I talk  
To my angel small.  
I make believe I see him play  
The kind of games I know.  
He stays with me all through the day  
For, oh, I love him so!

### PATSY AND BILLY FORGET

One night mother had Patsy and Billy all ready for bed. While she was laying out their clothes for the next day the two children jumped into bed and were all ready to be kissed and tucked in comfortably. Mother was surprised when she turned and saw they were already lying down.

"Are you in bed so soon?" she asked in surprise.  
"Yes, mother, kiss us good-night," they begged.  
"But, didn't you forget something?" asked mother.

"No, mother," answered Patsy.

"We brushed our teeth and combed our hair and washed and everything," Billy added.

So mother, smiling quietly to herself, kissed the children and went softly out of the room.

Patsy and Billy tried and tried to go to sleep. They turned on one side and then on the other, but they could not keep their eyes closed. Suddenly they both sat up in bed. Their angels had not let them fall asleep without first reminding them to

say good-night to God and to thank Him for their lovely day. After jumping out of bed the two children ran to the door and called:

"Mother, mother."

"Yes, children, aren't you asleep yet?"

"No, mother, please come and hear our prayers. We forgot to say them but our angels reminded us."

After their prayers were said, Patsy and Billy fell sound asleep in no time, while two happy guardian angels kept watch at their side.

### ***The Use of Audio-Visual Aids***

*(Continued from page 98)*

terest highly conducive to learning. Some of the factors that contribute to this interest value are the following:

The motion and sequence of actions.

The brilliance of projected pictures.

The submerging of distracting objects by darkening of the projection room.

The reproducing of our mental functions: memory, by scenes flashing back into the past; imagination, by scenes flashing into the future; and concentration, by the device of extreme closeups.

The motion picture's power to dramatize a story through the artful selection of subject-matter, scenes and dialogue.

The feasibility of presentation to large groups with consequent group reactions.

The motion picture's sound and color.

*(From How to Teach the Mass with Visual Aids, by R. E. Southard, S.J.)*

We conclude with an estimate of the motion picture from the pen of a foreign authority, Jean Morienvall, writing in *Lumen Vitae*, quarterly review edited by the International Centre for Studies in Religious Education, Brussels, March 1948:

The cinema is the most extraordinary means of expression that man has yet discovered. It possesses the power of reconstructing the individual with all the movements and continuity of life. It does more than copy life, it restores it . . . Never has any means of expression affected so many men both materially and spiritually and so completely fascinated them. For modern man, the cinema is the favourite instrument of knowledge as well as the most stirring delight for the imagination. This means of knowledge cannot be ignored by the scholar, the pedagogue or the philosopher.



# How to Teach the Mass with *VISUAL AIDS*

By REV. ROBERT E. SOUTHARD, S.J.

*Director, Department of Visual Aids, The Queen's Work, Saint Louis 18, Missouri*

## 1. THE NEED AND VALUE OF VISUAL AIDS

THE NECESSITY of visual aids in education is based on an old philosophical truism which states that nothing enters our intellect except through the channels of our sight, hearing, touch, and other senses.

Because sight is the most active and impressionable of our senses, educational sense devices have come to be called "visual" aids. A wider name, "audio-visual" aids, is also used to include expressly the sense devices which capitalize on sound. In this paper the term "visual aids" covers all such sense devices.

The effectiveness of visual aids in teaching is dependent on many factors but especially on three: first, the nature of the subject matter itself; second, the proper adaptation to the subject of the most effective types of visual aid; third, the proper adaptation of subject matter and visual aids to the capacity and grade level of the students.

First, as regards the subject matter, teachers know from experience that subjects like history and geography lend themselves to more comprehensive visual presentation than subjects which are more abstract, like mathematics. We can take this principle for granted.

Secondly, as regards the relative efficiency of the various types of visual aids, teachers are not altogether aware of the principles governing their use, because modern visual aids are comparatively new in their experience. It is the purpose of the following chart and explanation to clarify these differences.

By visual aids we mean real objects or reproductions of reality which include more or less of the object's total qualities as they impress sight and the other senses. Visual aids fall into two large divisions; realistic and abstract. We shall consider first realistic visual aids and their application to the Mass; then abstract visual aids.

Real objects such as leaves, shells, bird's eggs, a chalice, it goes without saying, are the most realistic visual aids. Their authenticity is one hundred percent, with corresponding interest and teaching value.

Models of real objects follow close on the real objects in degree of authenticity and interest.

Pictures are a step further removed from the reality than are models because they reproduce fewer sense qualities. Nevertheless pictures, whether moving or still, have their own special uses and advantages.

Motion pictures have many special advantages. They capture and reproduce motions which escape the unaided eye whether because too fast or too slow or inaccessible. Cameramen and the camera eye rush in where ordinary people fear to tread.

Motion pictures also create conditions of heightened interest which are highly conducive to learning, as psychological tests have repeatedly demonstrated. Various factors contribute to their interest value:

The motion and sequence of actions.

The brilliance of projected pictures.

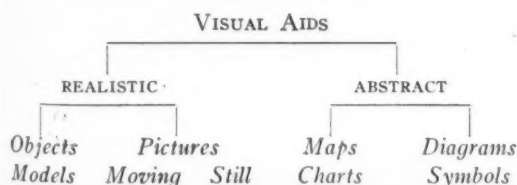
The submerging of distracting objects by darkening of the projection room.

The reproducing of our mental functions; memory, by scenes flashing back into the past; imagination, by scenes flashing into the future and by composite scenes; concentration, by the device of extreme close-ups.

Their power to dramatize a story through the artful selection of subject matter, scenes, and dialogue.

Their capacity for presentation to large groups with consequent group reactions.

Their sound and color.



All of this adds up to the special power of motion pictures to transmit an impression of reality which in some ways is more lasting than real life experiences.

Still pictures are either projected on a screen like motion pictures, or flat like textbook illustrations. Although lacking the interest value of motion, yet still pictures have their own special advantages. They are better suited than motion pictures are for detailed study of still objects like leaves and shells; or for observation of the various phases of any given motion.

## 2. REALISTIC VISUAL AIDS AND THE MASS—TYPES

Adaptation of the various realistic visual aids to the Mass calls first for an estimate and classification of our subject matter.

The Mass, it must be agreed, is neither predominantly a visual subject nor on the other hand, mainly abstract. It is both visual and abstract and both on a giant scale.

First of all, the Mass is visual. Externally it comprises over sixty prayers synchronized with postures, gestures and a variety of actions. To complicate the matter, the prayers are in Latin (a foreign language to the average layman). Many of the actions, also, are either inaccessible to the spectator or unintelligible because symbolic.

The vast bulk of this subject matter and the somewhat elusive nature of its meaning make the use of visual aids not only a matter of convenience but of necessity, if clarity and comprehensiveness of treatment are to be achieved. And the natural order in their use is to answer first the simple questions which strike any uninformed observer of the Mass—"What is the priest doing? What is he saying?" Consideration of the meaning of the actions and prayers should follow, logically, on an acquaintance with them in detail.

To be practical, we shall enumerate the various types of realistic visual aids just discussed and see what help they offer the student in learning the externals of the Mass. The following suggestions, naturally, are conditioned by the author's theories and experience. They have been formulated with the special advantages of the various types of realistic visual aids in mind; with adequate knowledge and appreciation as the teaching objective; and they refer in particular to the visual aids produced by the author.

*Objects and Models of the Mass.*—Two circumstances point to the advisability of using the real objects in acquainting students with the Mass vestments, vessels, altar furnishings and so on.

First, authenticity; the fact that demonstration with such objects registers a more authentic impression than pictures can. Second, availability; the practical consideration that Catholic churches containing such things are almost next door to every Catholic school. No doubt

models and pictures have their value in studying the Mass vessels, vestments and other accessories. Models, for example, have lasting interest simply because of their novelty; pictures supply matter for repetition. But it would seem short-sighted to spend time exclusively on pictorial representations or models when the real things are right next door. And where this is convenient, the value of having a priest or careful student demonstrate the Mass actions is obvious.

*Still Pictures and the Mass.*—The priest's postures at Mass include bows of the body and head and set positions of the arms, hands, and fingers. The gestures include signs of the cross over a variety of objects, kisses, striking of the breast and genuflections. Yet each of these actions is timed with the beginning or end or a key word in a certain prayer.

Since our teaching objective is that all these prayers and actions be learned to recognition in context, then the practical and convenient tool for this purpose is a picture manual. *I See the Mass*<sup>1</sup> is just such a manual. It consists of sixty-six key pictures, each titled, and with the accompanying Mass prayers complete. This picture-title-prayer combination is especially designed for its effectiveness as a pictorial memory unit.

"Mass at a Glance" serves the same purpose in another way. It is a page of sixty-four small pictures, titled, perforated, gummed-back, and intended for composition by students into a manual.

Either of these devices, the ready-made manual or the student-made manual, offers the teacher a basic pictorial tool for conveying such a quantity of visual matter as is the Mass.

As has been mentioned under the considerations on motion pictures, the special advantage of projected pictures is found in the impressive type of image thus produced—brilliant, colored, and large enough for audience presentation. Also, it is found in the condition of heightened interest induced by projection of pictures in a darkened room.

To capitalize fully on the advantages of colored slides, it is necessary that more or less important details of the Mass be familiar to students before they see the colored slides. When this is the case, the slides serve the exact purpose of repeating the most important points of the previous explanation. By this emphasis, under such specialized conditions, the proper weight and value of the important features of the Mass are deeply impressed.

To be sure, other procedures and booklets and slides are useful in teaching the Mass. The items and method suggested here are recommended because they draw more fully on the resources both of the flat pictures and the projected slides.

*Motion Pictures and the Mass.*—The motion picture stands alone among visual aids as a means for conveying a unified, realistic, lasting impression of a complex sequence of actions.

(To be continued)

<sup>1</sup>*I See the Mass* (The Queen's Work, St. Louis).



# GROWTH IN THE ROSARY

By SISTER M. ROSE PATRICIA, O.P.

*Saint Peter School, Monticello, New York*

WHEN we look around us toward the month of October we notice the wealth of color so beautifully written of by many poets and depicted in painting by lovers of art. October may, in fact, be called the "golden month." Gold, wealth, and splendor belong to royalty; and when we think of October we think of the year bowing down before its Queen and offering her in gold all it has gathered in its travels. The Church beautifully brings all this before us in dedicating October to the holy rosary.

## TEACHING THE ROSARY

To make the rosary appeal to all Mary's children we begin by simply referring to presents we get and things we like because of the love we have for the people who gave them to us. When we see a rosary we think of the Blessed Virgin. Those who love her keep her remembrance with them by carrying her rosary.

Hundreds of years ago holy people, like the hermits, counted the prayers they said by using little pebbles. Later, for greater convenience, they had beads strung on cords or chains, which they used to count the psalms as they said them.

People knew the Our Father because Our Lord Himself, taught it to the apostles. They knew the Hail Mary. The Angel Gabriel and Saint Elizabeth made the first part of it and the Church made the last. The angel said to Mary: "Hail, full of grace, The Lord is with thee." Mary's cousin, Elizabeth, greeted her with: "Blessed art thou among women, and blessed is the fruit of thy womb." The Church put in the names of Mary and Jesus and added, in order to show that we believe Mary is the Mother of God, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen." It was by using the beads, too, that many people counted their "Our Fathers" and "Hail Marys."

Over seven hundred years ago Saint Dominic lived. Being a great lover of Mary he often said the Hail Mary using the beads. At that time a heresy had broken

out and many who were Catholics turned away from the true teaching of the Church and held doctrines of their own. Saint Dominic, being a priest, tried to bring those people back to the Church. They did not want to listen to him, but he did not give up. He prayed to the Blessed Virgin and asked her help. Very likely he said the Hail Mary more often than all other prayers.

## THE ROSARY AS WE HAVE IT

It was then that the Blessed Virgin appeared to him, and told him he would be able to bring those people back to the Church if he used the form of prayer she would teach him. She told him to say the Our Father once and the Hail Mary ten times while meditating on a mystery from her life and the life of her Son, Jesus, and to do this fifteen times honoring the fifteen chief events of their lives. We notice this would be one hundred fifty "Hail Marys," the same as the number of psalms the holy people were in the habit of saying.

Saint Dominic started saying the beads as the Blessed Virgin had told him and from then on his work was successful. In time all the Albigensian heretics were brought back to the Church.

We call this form of prayer the rosary because the word *rosary* means a garland of roses. It is as if we were twining a garland of roses for Mary when we are saying the decades of the rosary, as we call the reciting of the "Our Father" and ten "Hail Marys" while meditating on one of the mysteries.

## SAYING THE ROSARY

Usually, when we say the rosary we first say the Apostles' Creed—our profession of faith. Saying it slowly we mention all the principal articles of belief taught by the Church. After the Creed we say the Our Father and three Hail Marys, followed by the "Glory

be to the Father," after which we start the rosary proper.

The child's love for the rosary is fostered and increased by the way the mysteries are presented to him. In the joyful mysteries we think of how happy Mary and Jesus were. The angel told Mary that she was to be the Mother of God. Mary said she wished to please God by doing what He willed and from that moment she prepared for the day she would see the Holy Child and take Him in her arms. This is a lesson to us when we are preparing for Holy Communion. Before the angel left Mary he told her that her cousin, Elizabeth, who had prayed for years for a child would soon have her prayer answered. Mary, realizing that her cousin was old, hastened to her home to help her and stayed with her until everything was in order and easy for Elizabeth. Here we have a great lesson in charity and forgetfulness of self.

It was during the time Mary was in Bethlehem obeying the command of a pagan emperor that her Divine Child—the Redeemer—was born. Mary's obedience teaches us that the greatest graces come to us very often when we are obeying those placed over us.

It was a great joy to Mary when the old man in the temple adored her Child as the Savior of the world. We always give joy to Mary when we honor her Son.

When Jesus was lost for three days Mary sought Him sorrowing, and her joy was exceedingly great on finding Him in the temple. Here Mary teaches us that there is no sorrow like to that of being without Jesus.

The Sorrowful Mysteries teach us what sin really is. We see Jesus in His agony sweating blood at the very thought of all He was going to suffer to atone for our sins. His scourging was very cruel and was the result of such an unjust order that nothing can be compared with it. Pilate declared he found no fault in our Lord, and added: "I will chastise him therefore and let him go" (Luke 23, 22). Here was a judge declaring that he would punish a man because He was innocent. Cruelty knew no bounds! A crown of thorns was then placed on the meek Savior. Finally Pilate consented to impose the sentence of death by crucifixion on Jesus and His cross was placed on His shoulders. On the way to Calvary Mary met Jesus. With a Mother's love she tried to get near Him but could not. At His crucifixion she was there, suffering with Him and praying for us. She stood at the foot of the cross, offering the great sacrifice with her Son. From His cross Jesus looked at Mary and at us, and told Mary to be a mother to us, to help us through this life to heaven. He spoke to all of us in the person of His faithful apostle, John, telling us to keep Mary with us always, to think of all she suffered for us, and to be her devoted children.

The glorious mysteries give us a thrill of hope and

joy when we see Jesus on the morning of His Resurrection, greeting His dear mother. Later we see Him ascend into heaven but leaving His Mother with us to help us prepare for the coming of the Holy Spirit, whom He promised to send upon us. With the apostles we are made to feel brave and ready to do everything in the grace that the Holy Ghost brings us. How happy we are at Mary's triumph when she is taken up to heaven to the throne Her Divine Son had prepared for her. How glad we are to assist at her crowning as Queen of Heaven. We feel honored ourselves when we realize that our mother is crowned queen. We are sure she will do everything for us, because as we speak to and think of her during the rosary, she is doing the same for us.

#### **OUR LIFE—A ROSARY**

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Next to Holy Mass and the sacraments there is nothing which will bring greater peace and happiness into our lives than devotion to Mary. If we could send our children out, especially our young girls, with a really solid devotion to Mary we should have accomplished an everlasting good. Imitating Mary young women would elevate every society, especially that of their own homes. The Evangelist has told us enough to show us how interested Mary was in helping others, how she quietly, gently, and unassumingly made things easy for those around her. We see this plainly in the way she acted at the wedding feast. Bringing things down to their simplest form, as we do in our teaching, the greatest need of our time is an increase of devotion to Mary. In fact, the prayerful recitation of the rosary fills us with a burning desire to imitate Mary and the realization that our whole life is, in truth, a rosary because Mary, our Mother, is always interested in us and is always close to us. She knows when we are happy in our joys and rejoices with us. She knows when we have sorrow and consoles us. She says, "It is hard, I know, but keep your faith in Jesus. Soon things will brighten for you. Be as brave as you can."

When we have our little victories she shares in the triumphs with us. She is glad we have won, and at the end of our lives when everything is swallowed up in the great victory, and our rosary of life is over, she is there to wait for and welcome us and say to us with her Son, "Well done! You were good and faithful. You were careful about little things. Now, this everlasting joy is yours." In our new glory we shall be too overcome to say or think anything but "Jesus! Mary!" as we find ourselves safe in their arms.

# *DOLLARS AND SENSE*

## in Catholic Higher Education

By GEORGE F. DONOVAN, M.A., Ph.D.

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### INTRODUCTION

**H**ISTORICALLY the financial support of our American Catholic colleges and universities has been a problem and in all probability will remain so. The cost of education is naturally associated with administrative and teaching personnel, housing, food, health, construction and maintenance of buildings, installation and replacement of equipment, and libraries.

The increase in the cost of living, which has pyramided particularly in the last two years, and taxation dangers are entering the picture with full force. Growing competition with tax-supported and heavily endowed institutions, plus the anticipated expansion of physical facilities in the years ahead force one to recognize the material outlook in a determined and thought-provoking manner. We just cannot keep away from the monetary angle.

### PROBLEMS: PERSONNEL, STUDENTS, PLANT

*Personnel.* The teaching and administrative personnel has not been able to keep up with the rapid student enrollment increases and probably will not be able to meet the expected numerical rise in the student body during the next twenty to twenty-five years. Vocations to religious life are not normally expected to provide trained and experienced teachers to balance the larger number of students. Available lay faculty members attracted by opportunities in industry, government, and other professions just are not around and interested in positions in Catholic higher education. Men, especially, are scarce and probably will be for some time, not only in our Catholic institutions, but in the whole educational

field. Salary, tenure, promotion, hospitalization, medical and dental services, insurance, retirement, leave of absence for research and study are factors to be considered in evaluating the rôle of the lay faculty. These items, moreover, are closely related to the area of expense.

*Student body.* Although the average individual and incomes are high and more daughters and sons from our Catholic homes are attending our colleges and universities, it is well to keep in mind that the expenses of living as well as the cost of education are at their peak, at least we hope so. Moreover, over half our Catholic men and women of college age are enrolling in non-Catholic institutions of higher education for reasons of distance, lack of understanding, professional and occupational choices, and financial motives. I am inclined to think that the last reason is the strongest and the most apparent one.

One family, I recall, has not been able financially to meet the increased cost of living and of education. The parents are sending to college, with the aid of a scholarship, student service, and reductions, one child for one year and another for two years. The remaining child will probably not reach college at all. Another parent is sending a daughter to college for two years to be followed by another daughter for a similar period. The last two years of college are "just out" because of lack of money. There are many others in the same position, in fact a vast majority, who cannot afford even one year of college for their son or daughter.

*Physical plant.* For a time dormitories, libraries, classrooms, desks and chairs, offices, laboratories were able to meet the terrific onslaught of veterans, high-school seniors, and others who were seeking a college education. In a few short months, however, these physical facilities proved to be woefully inadequate—new emphasis on science, education (particularly elementary and physical), and business education, among other subjects, demanding and creating the problem of physical shortages. The cost of construction is prohibitive

in most cases. Lack of expansion sites and absence of information about the future, despite predictions and estimates of enrollment trends now very available and in conflicting terms, are problems. There is the important question on how far a college may go in planning a physical expansion program. Even maintenance work, repairs, and replacements long delayed are subject to huge outlays of money.

#### **INCOME, RELIGIOUS AND OTHER TEACHERS**

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*Sources of income.* The main channel is filled with the consecrated lives of the Religious: priests, Sisters, and Brothers. Their dedication to the important work of Christian education provides the equivalent of an income which will never be adequately measured in spite of steps that have been taken by accrediting agencies and research organizations. The Religious are the foundation, the essential element, providing a state of life, a purpose, a personnel, and an example without which there would not be a true and a complete education. If the state or a private institution had to pay a three thousand dollar annual salary to a Religious, that figure from an income and investment point of view on a five per cent dividend rate would indicate a principal sum of sixty thousand dollars. Multiply this amount by the thousands of Religious in higher education, and you have a general idea of what is meant by a source of income when applied to our Religious.

*The sacrifices of lay men and women* in the Catholic higher education are most important. They in most cases receive salaries less than those accepted in industry and government. They certainly do not have comparable medical, dental, and hospital services, insurance and retirement programs. In fact, in many institutions these services are still not available. As employees of non-profit institutions, our lay men and women do not participate in the benefits of federal social security. In a way it is difficult to measure the lay financial contribution, but if one did take a minimum amount of one thousand dollars as a figure representing the difference between a salary paid in non-Catholic organizations and the figure given in Catholic schools, and capitalize it at five per cent, the principal sum of twenty thousand is established. Multiplying this amount by the thousands would provide a very large sum.

#### **TUITION, AUXILIARY INCOME, ENDOWMENTS**

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*Tuition.* In our Catholic institutions a large source of income is derived from the tuition payments of stu-

dents. On the whole, however, tuition income is not high and should not be counted upon too much, because scholarships, student service, reductions, and loans cut a wide margin into this income. If a recession hits Catholic higher education or if more state institutions are established or expanded with lower tuition rates, there will be created challenges to the future value of tuition as a principal source of income in our Catholic institutions and will even threaten Catholic higher education itself.

*Auxiliary income.* Cafeterias, dining rooms, a campus store, and similar facilities provide an income and make possible student employment opportunities; for after all Catholic colleges worthy of the name would not justify the existence of such units on a profit motive basis alone, but rather would employ them to aid students in earnings their way through college and at best would look upon the income derived from these sources as appropriations for necessary maintenance, repairs, improvements, and emergencies.

*Endowments.* It is almost absurd to discuss endowments in Catholic higher education, because there are so few of them that those in existence are not large in contrast to the extensive endowments of other institutions under private control, and the biennial appropriations from state legislatures established for the support of state-controlled higher education.

As a matter of history, it is true that our colleges and universities have not yet reached the point where the average Catholic parent and alumnus is willing to dig deep down in his pocket and give generously to higher education as frequently and in amounts comparable to what are given by non-Catholic donors. Our Catholic lay life has been concerned up to this time largely with original Catholic establishments: the parish, the school, the support of the pastor, the missions, charities, elementary and secondary education.

#### **RECOMMENDATIONS: VOCATIONS, STUDY OF AMERICAN SCENE**

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Of deep significance to the Catholic Church is the growth of religious vocations as a fundamental part of our higher educational life. This fact and this thought are well known to the religious superiors. Two suggestions are made:

It is well that all Catholics, religious and lay, become better acquainted with the Serra International, an organization of Catholic laymen whose sole purpose is to promote and aid vocations to religious life: the priesthood, the sisterhood, and the brotherhood on all educational levels. Means employed include bourses, sound-motion pictures, essay contests, literature, meetings, panel discussions, radio programs, and many others,



all well organized and under the authority and the supervision of the local Ordinary. The spread of Serra International will and should encourage more vocations to religious life in the United States.

A second recommendation is associated with a serious and determined effort to study the American scene with a view to adjusting the customs, attitude of mind and other practices—not fundamental principles and traditions—to the American way of life. A re-evaluation of the relationship between our present organized religious life and the American community should lead to a number of significant changes which should not be looked upon as compromises of principles.

#### FURTHER RECOMMENDATIONS

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*Lay faculty and staff.* More religious faculty members would help to reduce the cost of Catholic higher education, but since we cannot expect all positions to be filled through vocations, it is natural to look into the status of lay faculty and staff members in our Catholic colleges and universities. This situation should be examined, not only by specialists who have worked out techniques and patterns already in operation in industries and government fields as well as in education, but by men and women of administrative ability and experience who understand the practical aspects of employer-employee relations and who are thoroughly familiar with the encyclical messages on the security and the welfare of our working lay faculty and staff members when applied to Catholic higher education. Hours, working conditions, tenure, pensions, insurance, medical and dental services, hospitalization, salaries, and other economic factors should be surveyed with recommendations on their application to actual conditions. The N. C. E. A. convention in Boston (1948) tackled this problem effectively by appointing a committee to examine all the elements in an effort to draw away competent Catholic lay persons from our non-Catholic institutions and encourage our young Catholic lay students to persevere and to look forward to a life of service in Catholic higher education.

*Tuition.* It would be well to have a survey made of the actual cost of operating Catholic higher education in the United States including administrative, instructional, libraries, maintenance and repair, depreciation, insurance, and other items, broken down for the first, the second, the third, and the fourth year for the professional school, the graduate school, and for men and women students. The total figure, which would be a terrifically high one, might be divided by the present enrollment figure in our Catholic colleges and universities to find the average cost a year to educate a student on these different levels. After the national figures have

been determined adjustments to certain major areas should be made. Following this step, I would recommend an assessment on all working Catholic adults based on one's income so that a proportional share of the cost of Catholic higher education might be shared by every individual.

Such a suggestion might seem to be an alarming and surprising one. The collection and distribution of such funds under local control, however, should not in any way lead to serious and large mistakes and misunderstandings. The long experience, quite effective in the business life of our public school district governments, might be applied to our Catholic school areas. Such an approach would take care of present enrollment figures and might be the basis for taking care of the extension of Catholic higher education without great or complete dependence on government aid and possible government control. It might not be out of order even to suggest a coordination of higher education with elementary and secondary education in the preparation of this financial program.

*Auxiliary enterprises.* To make greater use of the auxiliary enterprises as a means of providing income for Catholic higher education, it is important to keep in mind that these units, ranging from the book store to the dormitory, should exist for the benefit of the students. Careful consideration should be given to the formation of student and even faculty coöperatives for the purpose of cutting down expenses, perhaps up to as high as fifty per cent. Such a policy and reduction would pave the way for more students whose family incomes would not permit them to attend college. The coöperative, if rightly conducted, might well serve as an excellent example of Christian coöperation on economic matters and could easily balance similar coöperative programs widely prevalent in our non-Catholic institutions. The coöperative might also well be an answer, a constructive one, to communism. Financially it certainly is a means of offering business training to the average Catholic college student, and to the college more students and more money.

*Endowments.* During the war years and in the period following 1945 almost every Catholic college and university in the country participated in some form of a campaign for funds. On the whole, the results were encouraging. Money was raised, initial building efforts got under way, and there were established new and pleasant relations between the institutions of higher education and the community. Three suggestions I would like to make.

One, an advisory board of ten to fifteen men and women representing business and professional interests, whose advice should be sought on a number of items such as finance, location, budget, enrollment, public relations, and the like should be established by every Catholic college and university. Such a board would tend to stabilize the educational program of the institu-

tion, would help to keep the material operation of the college on a satisfactory level, and would establish a background for an analysis of future needs, immediate and remote.

A second suggestion centers in the appointment of a business manager, one who has been trained especially in educational management, to give full time to the study, supervision, and control of capital operations and labor relations. A business manager is a real necessity. Many of our colleges now have full and part time appointments and the number is growing.

#### ANNUAL GIVING

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Third, annual giving. The drive for funds has stressed the idea of annual giving. The necessity of an annual check-up of one's income because of taxation, insurance, and other obligations, the growing use of the practice of annual giving in many of our non-Catholic colleges and universities have stimulated a great interest in a program of annual giving, on the part of college alumni, parents of students, and friends of the institution. An organized approach in capable hands is a necessity. A personal "thank you" is also important. It would be well to list specific needs, such as scholarships, equipment, books, and periodicals. An example of a break-

down is the college library. Items such as reading rooms, the catalog division, the periodical room, reference room, the bindery, the workroom, and others might suggest donations. Harvard, Yale, the University of Chicago, and many others among non-Catholic institutions of higher education have been very successful in this field. Notre Dame University stands out as an exemplary Catholic university in the area of annual giving.

#### CONCLUSION

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The examination of the financial problems confronting Catholic higher education in the United States and the application of recommended practices should be a means of serving and stabilizing the material and business life of our Catholic college and universities at the present time, and in addition should contribute effectively to the future expansion of Catholic higher education. Our educational life, it is true, would be on a material basis but, more important, it would also be on a Christian basis because financial and business worries would be listed as secondary and would be in the hands of those who are more properly qualified to handle them, while at the same time Catholic education in all its purposes and values could be so much more fully realized.



# INDIAN FOLKLORE *and* MUSIC of North America

By SISTER MARY PHILOMENE, O.S.F.

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**G**REAT profit and much enjoyment will be found in following the life story of the American Indian in a high-school course for the first semester of the senior year. It may serve to correlate American literature, history, and music. The length of the course will depend on the number of weeks that the teacher will devote to this study.

The Indian folklore of North America is as varied as it is wild and beautiful. From the blue waters of the Atlantic to the golden strand of the Pacific, from the sparkling waters of the Great Lakes to the misty southern Gulf, each nation and every separate tribe had their own treasured legends. Weird, tragic, pathetic and beautiful, they entered into the traditions of the tribes; they were made to explain the forces of nature, and were the foundations of their religion. The mountains of Maine and Vermont, the Palisades of the Hudson, the waters of Niagara, the peaks and caves of the Rockies, even the bluffs of the Mississippi with their neighboring glens and streams contributed to the great unwritten book of Indian folklore coming down through the ages.

## HUDSON RIVER LEGENDS

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Following this legendary lore of the many tribes in the various localities, we gather a summary of their beliefs and customs, beginning in the East with the region of the Hudson, most storied of the New World rivers. Historic scenes have been enacted on this beautiful stream, and Indian, Dutch, Briton, and American have invested it with romance. It had its source in the red man's fancy, in the spring of eternal youth; giants and spirits dwelt in its woods and hills, and before the river (Shatemuc, king of streams, as the red man called it), had broken through the highlands, those mountains were a pent for spirits who had rebelled

against the Manitou. After the waters had forced a passage to the sea, these evil ones sought shelter in the glens and valleys that open to right and left along its course; but in time of tempest, when they heard Manitou riding down the ravine on wings of storm, dashing thunderbolts against the cliffs, it was the fear that he would recapture them and force them into lightless caverns to expiate their revolt, that sent them huddling along the rocks and made the hills resound with roars and howls.

## ROOTED IN REVELATION

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If you study the mythologies and folklore of the peoples of the world, those legends which are either the distorted echoes of primitive revelation or the natural expression of the deepest desires of the heart of man, or both, you find the same theme constantly recurring: the hero must make his long journey through the darkness of the sea or the night, he must slay the dragon or the serpent, he must come through death to the new life and new birth. In the Christian story which is the fulfilment of these secular dreams of humanity—the fulfilment because in it dream and actual destiny are one—you find the same theme in its highest form in the sacrificial death of the Word who was made flesh and dwelt amongst us that we might be reborn to be the sons of God.

But this is not simply a vicarious redemption in which we have no part. What was done in and by Christ must be done also in a different fashion in and by ourselves; in us too, the dragon must be slain, and we too, must pass through death to the new life. What is the dragon? The power of evil, the mystery of iniquity under whose bondage we are as long as we are living not in God but in sin. And what is death? The death of the false

self, the self set up in rebellion against God, the self which seeks to be self-sufficient. How then are we to be reborn and become whole? By finding our true center which is God, finding God in all things, and the desire of God in all things, and by beginning to live the life of worship instead of the life of self-worship. "Blessed are the meek; for they shall possess the land" (Matt. 5, 4).

The Indian was deeply religious. Usually he thought and spoke of the Great Spirit, or Manitou, and the happy hunting grounds which represented the Indian idea of paradise. However, we find that the idea of a future varied greatly with the different tribes. Their lovely but pagan ideas as found in Indian literature were Christianized by contact with and influence of early missionaries of the Church.

Among the recruits of Our Lady at the Iroquois mission la Prairie de la Madeleine, was a certain young Iroquois who, baptized at eighteen years of age, had been faithful to his Christian instructions in the face of great temptations, despite snares set for him by his pagan relations. Returning from the Iroquois mother cantons to which he had gone to preach the gospel, he fell ill near Fort Lamothe. Wishing to see the mission again before he died, he continued the journey. At the first halt, he said to those who were carrying him: "I see a very beautiful person who is coming to find me and comfort me." He added that she told him her name was Mary, and that he soon would be in heaven. They reached the mission where he died at the age of twenty, on Christmas Day of 1675.

#### CORRELATION WITH LITERATURE

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*The Literature Class*—Read legends of flowers, legends of mountains, lakes, waterfalls, and rivers.

*Legend of the Catskill Mountains*

*Legend of the Indian Plume*

*The Birth of the Water Lilly*

*Legend of Niagara Falls*

*The Hiawatha Legend*

*Southern Legends*

*The Bad Lands of Dakota*

*The Pillar of Salt*

*Legend of Yellowstone*

*Legend of Bridal Veil*

*Legend of the Western Mountains*

To keep the young men and the young women strictly to their honor, there were observed among the Indian tribes certain annual ceremonies of a semi-religious nature. One of the most impressive was the sacred "feast of virgins." Great interest was aroused by this event which was considered next to the sun dance and the great medicine dance in public importance. It always took place in mid-summer, when a great number of

different clans were gathered for the summer festivities, and it was held in the center of the great circular encampment.

Here two circles were formed, one within the other, about a rudely heart-shaped rock which was touched with red paint, upon either side of which a knife and two arrows were thrust into the ground. The inner circle was for the maidens, and the outer one for the chaperones. Upon the outskirts of the circles was a great public gathering, which was kept in order by warriors of the highest reputation. Any man among the spectators might approach and challenge any young woman whom he knew to be unworthy; but if the accuser failed to prove the charge, the warriors were accustomed to punish him severely.

Each girl in turn approached the sacred rock and laid her hand upon it with all solemnity. This was the religious declaration of her virginity, the vow to remain pure until her marriage. If she violated the maiden's oath, then welcome were that keen knife and those sharp arrows.

A similar feast was sometimes held by the young men, for whom the rules were even more strict. It was considered a high honor among the Indian youths to have won some distinction in war and in the chase, and above all to have been invited to a seat in the council, before turning their thoughts to any maiden.

#### STORY OF FATHER MARQUETTE

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In August 1670, Father Jacques Marquette, of the Society of Jesus, reached Sault Sainte Marie, in company with Daniel Greysolon Du Lhut, and was received in a friendly manner by the Chippewas; but they warned him to turn back from that point, for the Ojibways beyond were notoriously hostile to Europeans. Their chief, White Otter, had taken it upon himself to avenge by war the desertion of his mother by his father, a Frenchman.

Inspired by his mission, filled with the enthusiasm of youth, and fired by the faith that had led him through a host of dangers and troubles, Father Marquette refused to change his plans, and even ventured the assertion that he could tame the haughty White Otter and bring him to the cross. At dawn the brave priest and his companion set out in a war canoe. On arriving at White Otter's camp and stating their message, they were seized and bound, to await death on the following day. The wife of the chief interceded for them but to no avail.

That night the daughter, Wanena, who had seen Du Lhut at the trading post and had felt the stir of a generous sentiment toward him, appeared before the prisoners when sleep was heaviest in the camp, cut



their bonds and led them by an obscure path to the river. The girl then entreated them to enter a canoe; and she guided the boat to the Holy Isle. This was where the Ojibways came to make offerings before the image of Manitou whose home was believed to be there. The Indian maiden thought that the friendly Chippewas would be sure to find and rescue the two men. After a few hours of sleep she led the captives to a secluded glen where stood the figure rudely carved from a pine trunk, six feet high and bedecked with gaudy trinkets. As they stood they heard stealthy footsteps, and before they could conceal themselves, White Otter and eight of his men were upon them. Du Lhut grasped a club from among the offerings and prepared to sell his life dearly. The priest drew forth his crucifix and prayed earnestly, while Wanena dropped to the ground, drew the blanket over her head, and began to sing the death-song.

"So the black robe and the woman stealer have come to die before the Indian's god?" sneered the chief.

"If it be the will of God we will die defying your god and you," replied Father Marquette. "Yet, we fear not death. If God willed, He could destroy us as easily as He could destroy that worthless image." He spoke in an undertone to Du Lhut, then continued confidently, "I challenge your god to withstand mine. I shall pray my God to send His fire from the sky and burn this image. If He does so, will you set us free and become a Christian?"

"I will; but if you fail you die."

"And if I win, you must pardon your daughter."

White Otter grunted his assent.

The sun was high and brought spicy odors from the wood; an insect hummed drowsily, and a bird-song echoed from the distance. Unconscious of what was being enacted about her, Wanena kept rocking to and fro, singing her death-song and waiting for the blow that would stretch her at her father's feet. The savages gathered around the image and watched it with eager interest. Raising the crucifix in a commanding gesture, the priest strode close to the effigy, and in a loud voice cried in Chippewa, "In the name of God, I command fire to destroy this idol."

A spot of light danced upon the breast of the image, growing dazzlingly bright and steady, then smoke began to curl from the dry grass and feathers used for decorations. The Indians fell back in amazement, and when a faint breeze passed fanning the sparks into flame, they fell upon their faces trembling with apprehension, for Father Marquette then declared, "As my God treats this idol, so He can treat you."

Looking up to see the Manitou in flames, White Otter exclaimed, "The white man's God has won. Spare us, O mighty medicine!"

"I will do so if you promise to become as white man in the faith and be baptized," answered the priest.

Tamed by fear, the red men laid aside their weapons,

and kneeling by the bank of a stream of water, they received the Sacrament of Baptism at the hands of the pious missionary, who also laid down the moral law by which they were to live.

Wanena, who had fainted from sheer fright when she saw the burning idol, was restored. Later she became a Christian and married Du Lhut who prospered and left his name to the city on the lake. News of the triumph of the white man's God went far and wide, and Father Marquette found his work easier after that incident. Du Lhut alone of all those present, was in the secret of what would seem like a fraud, yet which was not only justified by the peril that threatened them at the time, but also was in truth the work of God. The missionary had fastened a burning-glass to the crucifix and with that had destroyed the idol.

The folklore of the North American Indian is dealt with by the Bureau of Ethnology, the Smithsonian, and the American Anthropologist. *The Journal of American Folklore* and the *Memoirs of the American Folklore Society* cover legends, but not material culture.

#### IN THE HISTORY CLASS

Use a good, up-to-date text in the history class, and give plenty of supplementary work. Stress the part played by the American Indian from the pioneer life of the country down to the present time. In teaching American history do not dwell on the atrocities of the Indian to the exclusion of the better and more interesting things of his life. With the stern facts of history let us mingle the noble characteristics of the red man. Consider the deep religious element in the Indian, and his devotion to God (Manitou).

The Indians loved their wild and beautiful country. America abounds in poetic names of Indian origin. Teach these names and their meanings to the children. Naturally magnanimous and open-minded, the red man preferred to believe that the Spirit of God was breathed not into man alone, but that the whole created universe was a sharer in the immortal perfection of its Maker. His imaginative and poetic mind, like that of the Greek, assigned to every mountain, tree, and stream, its spirit or divinity, either beneficent or mischievous. The hero of Indian tradition, who like Cooper's well-known Uncas, stole stealthily through the leafy forest, ears attuned to every sound, eyes peering sharply into the eerie shadows ahead, muscles set to spring, reflected the characteristic trend of the Indian mind—his tendency to attribute personality and will to the elements, to the sun and the stars, and to all animate and inanimate nature.

The music-appreciation class.—Into these legends enter, also, the Indian songs and melodies, which add to

the picturesqueness and fascination of the scroll that depicted the life of these children of the forest. Indian myths embodying cosmic ideas have passages told in song; tribal legends have their milestones of song; folk tales at dramatic points break into song; and the collection by Alice C. Fletcher, of Harvard University, reveals something of the wealth of music and dramatic material that can be gleaned outside myth, legend, and folklore, among the natives of our country. Aside from the scientific value of this music, it possesses a charm of spontaneity that cannot fail to please those who wish to come near to nature, and enjoy the emotional expressions unchanged by intellectual control. These songs are like the wild flowers that have not yet come under the transforming hand of the gardener, but they hold a distinctive place in the folklore that has been gathered by poets, historians, and story writers—the life story of the people.

Let the class hear records of Indian melodies. Have them sing the Indian songs, so that they will grow to love the beautiful, wild, soul-stirring music.

Suggested music:

*From the Land of the Sky-blue Water*, Cadman (voice).

*By the Waters of Minnetonka*, Lieurance (violin).

*The Sun Worshipers*, Zuni Indian melody harmonized by H. W. Loomis (double chorus).

*Indian War Dance*.

## INDIAN MUSIC

This is a talk to a high school class in appreciation of music.

Ever since Columbus discovered America, men have tried to learn the meanings of the strange songs and dances that the Indians used. These songs and dances are the real folk music of America.

The wild rose is the choice of the people of the United States for a national flower, and we are at once struck by the association between the dainty little wild rose and the beautiful, haunting Indian melodies which have been recorded during the past seventy years.

The motif in a skylark's song is simple, but there is no doubt about the ecstasy. So, too, these Indian tunes are always short and simple, but they are the ecstatic heart throbs of a primitive people who wandered unmolested over this beautiful land of ours.

A number of composers have taken these short songs, added more notes and other melodies, and made them into lovely songs with English words. We call these art songs. Or they have arranged them into elaborate musical compositions to be played by our great symphony orchestras.

An interesting point in the skylark's song is the imitative incorporation of snatches of song from other birds. We find a similar imitative element in the Indian melodies. The flute was the favorite instrument, and with it they could imitate the calls of birds, or the cry of the night owl.

You are all familiar with the pretty song, *From the Land of the Sky-blue Water*, by Charles W. Cadman. In the verses we find an old legend about some Indians who had stolen a beautiful Indian maiden from her home in Minnesota, many years ago. The maiden was very lonely in her new home, and even when the friendly braves played to her on their flutes, she would not talk to them. So day after day this little wild rose, taken from her native environment, pined away and finally died.

For the accompaniment, the composer wrote a dainty bit of music to imitate the playing of a flute, then for the melody to which the verses were to be sung, he used the Indian boy's flute song. This was the theme, or principal part of the new art song.

The electrical sunshine recorder records only the sunny hours. So this class in appreciation of music should be the recorder of many hours sparkling with sunshine, generated by a love of music. It includes pursuit of knowledge of musical instruments, of stories of the boyhood and youth of the great masters and modern composers; of the history of the beginning of music (folk song and dance), and of its development and use in original and art music, told through folklore, fable and story; and an added enjoyment in the hearing of beautiful music by recognized artists. The prime essential for life on any planet is nearness to a source of energy—a star.

# The Story of the New Testament

## *First EPISTLE to CORINTHIANS*

By REV. G. H. GUYOT, C.M., S.T.L., S.Scr.B.

*Kenrick Seminary, St. Louis, Missouri*

AS WE gaze at the grandeur of the Church today, as we see its power and note its splendid organization, as we realize its sweep around the world, we are liable to forget that all this had a very humble beginning. We tend to neglect the thought expressed by our Lord in the Gospel that His kingdom on earth would begin as a small mustard seed, which "is the least indeed of all the seeds" (Matt. 13, 32). Glance back a moment over the first twenty-five years of the history of the Church, as they are unfolded in the Acts of the Apostles and as we have tried to look at them in these articles, and you will appreciate the aptness of the figure used by our Lord. Apart from the humble aspect of the Church in those days there were problems, practical problems, that had to be met and to which a practical solution had to be given. What these problems were and what had to be done in meeting them we now learn from the first letter of St. Paul to his converts in Corinth. There is no writing in the New Testament that reveals to us in such vivid terms the difficulties of an individual church as does this epistle.

### ST. PAUL'S PRACTICAL GENIUS

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Yet we must not forget the writer, St. Paul. His was a many-sided genius; this letter shows us the practical side of that same genius. He could soar into the heights of theological thought, as we shall see later, for instance, in the Epistle to the Ephesians, but he could also come down to the daily life of his converts and solve their vexing problems in a few sentences. In reading such a letter as this one to the Corinthians we cannot escape the obvious fact disclosed on every page: that Paul

knew what was going on and he knew it in detail. This information came to him in various ways, as the epistle points out; it came to him via letter, it came to him through the house of Chloe, it reached him through an unnamed reporter, it was told to him by Stephanus and Fortunatus and Achaicus. Apollos had just come from Corinth; and there is no doubt that he gave St. Paul much information about the Church in that city. Then there were the disciples of Paul whom he sent at various times; in this letter he mentions that he intended to send Timothy and later we know that he sent Titus. St. Paul, then, knew the condition of the Church in Corinth; he felt that it needed his presence, but since he was engaged in preaching at Ephesus he could not go. He did what would supply for his presence; he sent himself as it were by letter.

Before we turn to the epistle, however, let us review the history of the Church in Corinth. It was during St. Paul's second missionary journey that the Church was established in this great city; as usual Paul had first preached to the Jews, but when they contradicted him he went to the Gentiles. Many had been converted to the Faith, but after many months of preaching and of teaching Paul left and returned to Antioch via Jerusalem (read Acts 18, 1-17). Paul's stay in Corinth was probably between the years of 51 and 53, and lasted at least a year and a half. Several years had passed; Paul was now in Ephesus. It was probably the year 55 or perhaps as late as 57; and since he mentions that he wanted to remain in Ephesus until Pentecost, it would seem that he was writing in the spring of the year. He hints that he would like to come to them, but he wished to stay, "for a door has been opened to me, great and evident, and there are many adversaries" (1 Cor. 16, 9). Yet he realized that his flock needed him; the reports mentioned above indicated this, so he turned to his secretary, or his scribe, and he began to dictate.

As we have already noted when writing of the epistles to the Thessalonians it was customary to begin letters with the name of the one writing, then was written the name of the one or ones to whom the letter was addressed. Instead of saying "Dear Sir" St. Paul begins this way: "Paul . . . and Sosthenes our brother, to the church of God at Corinth." Once St. Paul's epistles have become familiar it will be noticed that the introductory paragraphs have a sameness in nearly every letter, although some are more elaborate than others.

In the First Epistle to the Corinthians Paul has a medium introduction, let us say; he tells his converts that they are called to be saints, and he wishes them "grace" and "peace," two words to be found in every opening of Paul's epistles except the one in the Epistle to the Hebrews. This is followed by words of thanksgiving because of the grace and the faith that God has given to the Corinthians, which grace and faith will remain in them until the end of this life and the appearance of our Lord (read I Corinthians 1, 1-9).

#### REPORTS ON CORINTH AND PAUL'S ANSWER

St. Paul now turns his attention to one of the reports he received concerning the condition of the Church in Corinth; this one came from the house of Chloe. Its importance is indicated by the fact that Paul considers it first and at length. There were factions in the church: "Now I beseech you . . . that there be no dissensions among you, but that you be perfectly united in one mind and in one judgment. For I have been informed about you, my brethren, by those of the house of Chloe, that there are strifes among you. Now this is what I mean: each of you says, I am of Paul, or I am of Apollos, or I am of Cephas, or I am of Christ." From the hints here and there in the epistle we gather that something like this happened: Apollos, as you recall, went to Corinth and was there when Paul reached Ephesus; Apollos was very eloquent and we are told in the Acts (18, 28) that "there [Corinth] he was of great service to those who had believed, for he vigorously refuted the Jews in public and showed from the Scriptures that Jesus is the Christ." As a consequence some of the Corinthians became quite attached to Apollos, so much so that they formed a clique in the midst of the church; they hung on his every word, they extolled his voice and his eloquence and his explanations of the Sacred Scriptures, they proclaimed that they were his devoted followers. As might be expected there was a reaction; those who had been converted by Paul began to proclaim the qualities and the deeds of their father in Christ. Others reacted by clinging to the head of the Church, Peter; still others said that they would have none of these men, for they belonged to Christ. Words were flying thick

and fast, and soon the sound of the strife could be heard everywhere.

Paul's answer is very much to the point: "Has Christ been divided up? Was Paul crucified for you? Or were you baptized in the name of Paul?" The Corinthians are reminded that Christ is one, that He and not Paul or Apollos or Peter was crucified for them, and in His name they were baptized. All of them belonged to Christ, and to no one else. The difficulty, however, went very deep; by this strife the Corinthians indicated that they did not have the proper grasp of the vocation and of the faith and of the grace that had been given to them. Their outlook was entirely natural, hence they were inclined to look upon the men who had been the instruments in bringing them to Christ as more important than they were; in a word, they were forgetting that their conversion was entirely the work of God and not of man. St. Paul saw all this and he now turns to answer this difficulty; and answer it he does, although to us much of what he says is rather obscure. Should we ask why this is so, we shall find various reasons; first of all, the account we have of the factions is very fragmentary. St. Paul knew much more than he wrote, and hence his answer often contains allusions that we should miss but were understood by his readers. Then Paul has a habit of following a line of thought that comes to him with the result that he seems to wander away from his point. Lastly it must be remembered that Paul was primarily a preacher of the word of God, and that writing was only accidental; so what would be clear when he spoke, by reason of the tone of voice or the gesture, is lost in obscurity when seen on the cold printed page.

If we try to break down Paul's answer against those involved in the factions, we shall have something like this: (a) to be baptized by Paul or Apollos or Cephas means nothing; let the Corinthians look back and recall that Paul baptized very few of them, yet many had come into the Church. How? Through Paul's baptism? Of course not! How then? Through his preaching? True, he was sent to preach the gospel, but he preached not in powerful words or through human wisdom, but he preached the doctrine of the cross, "a stumbling-block to the Jews and to the Gentiles foolishness." By what means then did the Corinthians receive the grace to believe? From God Himself through the preaching of Paul (read I Cor. 1, 10-25).

(b) Let the Corinthians look at those who came into the Church; who were they? The ill-favored ones of the world, the weak ones of the world—this indicated that it was the power of God that brought them into the faith, for "the weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are" (read 1, 26-31).

(c) Paul now recalls to the mind of the Corinthians that when he came in their midst he did not preach



with any show of knowledge, but "in weakness and in fear and in much trembling." True, he says, we could speak in a wise way, not according to the ideas of the world, but according to divine wisdom, but this is reserved for those who have advanced in the way of Christ; it is not given to the weak or to the sensual man (read 2, 1-16).

(d) Why could not Paul speak profoundly to the Corinthians? Because they were still little ones in the way of Christ; did not their dissensions indicate this? Let them again remember that the preachers of God's word, such as Apollos and himself, can but prepare souls, "but God has given the growth." As a matter of fact the preachers will have to stand before God in judgment; He is to judge their works, not the ones to whom they preached. It is pride that makes the Corinthians choose and judge between Paul and Apollos; therefore let them become humble and then they will see that "all things are yours . . . and you are Christ's, and Christ is God's" (read 3, 1-4; 5).

#### A MORE SERIOUS WARNING

Paul has reached the conclusion of his argument; yet he cannot leave this subject without another and more serious warning to his readers. If they have come into the Church, it is because of the free gift of God; but now they are boasting as if they had something to do with it. Having but a smattering of knowledge concerning Christ and His doctrine, they puff themselves up and think that they can strike out for themselves, without the aid of the apostles. And with biting irony Paul contrasts the lot of the apostles with that of the Corinthians: the apostles are fools for Christ, they are weak, they labor and toil and are reviled, yes, they are "as the refuse of this world, the offscouring of all, even until now!" But the Corinthians: they think that they are strong, wise . . . But the father in Paul stops there: "I write these things not to put you to shame, but to admonish you as my dearest children. For although you have ten thousand tutors in Christ, yet you have not many fathers. For in Christ Jesus, through the gospel, did I beget you" (read 4, 6-21).

These factions, it would seem, were but manifestations of deeper problems in the midst of the Corinthian Church; so Paul hints now as he turns his attention to

several disgraceful situations to be found there. A case of immorality had raised its ugly head, and such immorality as was scarcely found among the pagans. Paul denounces the pride of the Corinthians; they were so puffed up over their own attachments to Apollos or Paul that they paid no attention to this rent in the mantle of the church. Then he delivers "such a one over to Satan for the destruction of the flesh, that his spirit may be saved in the day of our Lord Jesus Christ." This is the first record of an excommunication that we have. The Apostle now makes reference to another letter that he wrote to them; such is the opinion of many scholars and their opinion seems to be well-founded in view of the words in the text: "I wrote to you in the letter not to associate with the immoral." He clarifies a point he made in this letter, if it is another letter: the Corinthians are not "to associate with one who is called a brother, if he is immoral . . ." (read 5, 1-13).

Once again St. Paul turns his searchlight on another evil to be found in the Church of Corinth. Quarrels had developed and these had ended in lawsuits. That was bad enough. But the Christians had made it worse; they had gone to pagan judges to have their cases tried. Paul asks the Corinthians whether they *dare* to bring their cases before these pagan judges; have they forgotten they are to be the judges of the world as well as of angels? (Just how Christians were to be judges of angels is not very clear, except to say that they will be united with their head, Jesus Christ, who is the judge of all men and angels.) Then in a sarcastic vein the Apostle tells the Corinthians to select the least member of the Church for their judge; he is trying to shame them into the realization of what their position as Christians should mean to them. They should hold themselves above all lawsuits and above the necessity of going to any pagan judges. It was a scandal that there should be any occasion for lawsuits: "to begin with, it is altogether a defect in you that you have lawsuits one with another." Where was the forbearance that ought to exist among Christians? More, points out St. Paul, "you yourselves do wrong and defraud, and that to your brethren." Such men, unjust as they are, will never enter heaven; they are to be classified with idolators, drunkards and many other sinful men who are excluded from the kingdom of Christ. Whatever the Christians may have been in the past, now they had been baptized and made holy in the name of the Lord Jesus Christ (read 6, 1-11).

(To be continued)

# *DIRECT SOCIAL SIGNIFICANCE* of the Sacraments

By SISTER M. MERCIA, O.S.F.

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MAN is a social being; as such he requires a social religion. "Within that social religion the individual will have his own religious needs and experiences, but they will be within and not external to, or a substitute for, his approach to God and God's approach to him in union with other men . . . a religion wherein the soul finds and maintains a relation with God with no dependence upon men is impossible."<sup>1</sup>

## **INDIVIDUALS UNITED TO THE VINE**

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Divine wisdom at the beginning of man's career defined man's position as lord of creation, "It is not good for man to be alone" (Gen. 2, 18). When long years after Eden the Word of God was made flesh and walked the earth, He banded those who followed Him into a society, a Church. He gave men sacred signs that admitted them to union with His Church, that placed them as regulars under His standard, that repaired the damage of disruption, that sustained their life, that ushered them into the life beyond life. These sacred signs, sacraments, were personal, but no man could use them without something more than personal results. The baptism that gave him status as a Christian obligated him to the life of a Christian; the confirmation that brought him spiritual maturity demanded his putting away the things of a child; penance that blotted out his infidelity was given on condition of amendment; his place at the table of the Lord required the robe of grace and the cloak of justice. In other words, the sacraments while answering the needs of the individual went beyond the individual's needs. Each branch was united to the vine, each member to the Head; and because of this union, isolation from, indifference to others was impossible.

<sup>1</sup>F. J. Sheed, *Theology and Sanity*.

In a certain limited sense it might be said that all the sacraments have direct social significance considered in their relation to the mystical body. The birth, growth, revivification, nourishment of each member has direct meaning for the body as a whole. In this restricted sense all the sacraments have direct significance. Considered in their primary purpose, however, there are sacraments that must be labeled above the others as social sacraments.

## **HOLY ORDERS AND MATRIMONY— SOCIAL SACRAMENTS**

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This is not to say that holy orders and matrimony, the social sacraments are not given for the personal sanctification of those receiving them. Personal sanctification is characteristic of all the sacraments. It is in another sense that they are primarily social. Baptism gives a man spiritual life, confirmation gives him spiritual arms, penance restores his life of grace, the Holy Eucharist nourishes that life, extreme unction prepares him for exit from physical life. Holy orders and matrimony, however, cannot be considered apart from their social character.

The sacrament that raises a man to the priesthood puts in his hands the powers and the obligations of priesthood; he is no longer a private individual; he has been chosen from among men to approach the mount of God and bear away divine gifts for men. He is given the sacrament not for himself alone, but that he may fulfill the offices of another Christ. By his consecration the priest is dedicated irrevocably to the work of God, to the administering of sacraments and the offering of sacrifice. He is the spiritual leader, the ambassador of God and of men.

But why is a priesthood necessary at all? The state that is not ruled by law will soon be wrecked by license. Man as a social being lives a communal life under law.

He is not society but he is a member of society. He submits to the rule and discipline of the society in which he lives, knowing that without order no right living is possible. The same demand for order exists in the spiritual realm; spiritual chaos would result if every man were his own dogmatist and creeds depended upon so thin a thread as personal fancy. To deny the need of a social religion is to deny that man himself is social. Not only the individuals who compose society have a debt of worship but society itself must discharge its obligations to God. "Society" is an abstraction, but it is as real as is the abstraction of "beauty." Society's debt can be discharged only by men chosen for the high office of priesthood, endowed with power to act in the name of God and of men, men with divine powers for the continuation of the life of Christ among men.

The priest at the altar praying "that my sacrifice and yours may be pleasing," enclosed in the narrow confines of the confessional or the death-shadowed limits of a sick room, the priest is not acting of or for himself; he is a priest bringing to men the things of God. He exists for his priesthood, and he is a priest forever.

#### **SOCIETY ROOTED IN THE FAMILY**

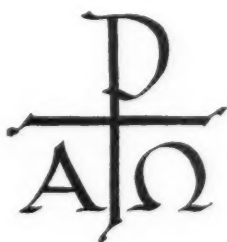
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Man is social but he is also domestic. Society is built not so much on *many* united as one, but on homes where *two* are united as one. Society is founded on the family, on the home where man and woman pledged to lifelong dedication assist—if we may so use the term—in the

creative work of God. Matrimony as well as holy orders lifts the recipients out of the category of private individuals, not in the same way as the priest is set apart, of course, but set apart as one couple, with the obligation in strict justice of a common life, a common home, a common end, "until death do us part." The Sacrament of Matrimony supernaturalizes as it does the natural contract of matrimony brings divine marriage gifts to the Christian bride and groom. They start their life together equipped to cope with the inevitable problems that will face them; to make the necessary adjustments required of those who have sublimated the personal for the common good, who have left off thinking in the first person singular.

The sacrament of matrimony sanctifies the man and woman even as holy orders sanctifies the priest. The Guest who graced the feast in Galilee is in the wedding party imparting His benediction on their home, their love, and the children their love will conceive. Matrimony unites them in the most intimate personal union, a union so personal that there is no place for petty personalities. Their union insures the perpetuation of society, since the primary end of the union is procreation. Children will be born and reared within the comforting walls of a home that is stable and by parents who see them as the fruit of love.

Renegade priests and renegade parents are not unknown in the history of the race. They are renegades precisely because they have run away, because they have forgotten their part, because they have tried to reassume their status of private individuals. There is no defect in the sacraments they received; the defect is in themselves. Every ordination is the upper room of crucifixion eve; every marriage is Cana with its water, wine.



# THOUGHTS OF ST. LA SALLE

## On Education\*

Introduction by BROTHER JUSTUS GEORGE, F.S.C.

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MUCH has been written in the past two decades concerning methods and techniques of education. And while some of this material is unquestionably of value, it would seem that much of it is devoted to the consideration of questions which in their ultimate import are trivial and insignificant. The problems facing education today are much too complex and profound to be solved by merely resorting to any facile pattern of instruction or to mechanical techniques. It is because we believe that these problems can be adequately solved only in the sphere in which they originated that the following meditations on education by St. la Salle have been prepared for the readers of THE CATHOLIC EDUCATOR.

The need for maintaining "the primacy of the spiritual" has of late been somewhat obscured by the plethora of educationist treatises which have virtually ignored this fundamental notion. The educational issues of our day must be met as they were met in the past. In the Middle Ages what made the great university system was not an Aristotelian metaphysic, but the Christian spirit which formed the minds of these university men. The Renaissance educators, Vittorino, Guarino, Vives, and others, derived their great success first from strong religious convictions, and only then from the new humanism. What made the Jesuits the schoolmasters of Europe was not the *Ratio studiorum*, but rather the *Spiritual Exercises* of their founder. The reason for the excellence of nineteenth century elementary education in France is found in St. de la Salle's *Méditations pour la retraite*, and not in his *Conduite des écoles*.<sup>1</sup>

In these five meditations, selected from the writings of the Saint, which will appear in this and the November

issue of THE CATHOLIC EDUCATOR, there are two striking characteristics.

1. De la Salle never becomes preoccupied with merely superficial questions. He treats only of those problems which are of perennial interest to Christian educators. While he showed in his *Conduite* a comprehensive knowledge of the best educational techniques, both contemporary and classic,<sup>2</sup> he never in the *Méditations* permits himself to digress from his basic purpose—to show the need for Christian schools, Christian teachers, and a thoroughly Christian curriculum. For St. la Salle the only true education is a Christian education by thoroughly Christian teachers. He would have condemned as essentially false Erasmus' maxim, *schola aut publica aut nulla*.<sup>3</sup> This idea, in its logical conclusion, the Saint would have rejected both as spiritual myopia and educational heresy.

2. The second dominant note of these meditations is their emphasis on the importance of personal spiritual growth in the teacher. This doctrine is present in all the meditations, but is best summarized in the Saint's declaration:

Your heart must be filled with zeal, that from your abundance others may freely partake. Let your teaching be so sincere that your students will be easily led to the practice of all that is good. Thus will your personal efforts bring down upon you the indwelling of the Holy Ghost, and, as a consequence, those whom you instruct will be the more earnestly urged forward by the power of your example (*Méditations, infra*, Second, III).

This la Sallian teaching is an application of the schoolman's principle that "action is an epiphany of being" (*operatio sequitur esse*) to the educational sphere. It is founded on the assumption that an instructor will help his charges only in so far as he has a deep love for them

\*Translated by a Brother of the Christian Schools.

<sup>1</sup>It is noteworthy that both the *Ratio* and the *Conduite* have been translated in the McGraw-Hill education series under the general direction of Professor Reisner of Teachers College, Columbia. It is perhaps unnecessary to remark that these two books will profit the educationists not at all unless they are read as developments of the more basic spiritual treatises.

<sup>2</sup>Cf. *L'Instituteur des instituteurs*, by Fernand Laudet (Maison Mame et Fils, Tours, 1928), pp. 172-173.

<sup>3</sup>*De Pueris statim ac liberaliter instituendis*, sect. 23, 504 A-D. ed. Woodward, p. 204 (Cambridge University Press, 1904).



for the reason that he sees in them the image of Christ.<sup>4</sup>

In concluding this brief introduction to the considerations on Christian education by St. la Salle, it is necessary to point out certain stylistic traits of the work. On first reading them, the meditations will perhaps seem unduly complex in construction.<sup>5</sup> However, if one seeks beneath this merely external form, the many deep insights of the Saint into the "metaphysics" of the educational structure will certainly manifest themselves.

## FIRST MEDITATION

### I

God, whose goodness is infinite, having made man, desires that he should come to the knowledge of the truth. This truth is God Himself and those things which He has designed to reveal to His Church either through His Son, Our Lord Jesus Christ, through His holy apostles, or through those saints who have been inspired by the Holy Ghost.

God wishes us to be instructed, so that our intellects may be further illumined by the light of faith. But we shall be instructed in the mysteries of faith only if we are taught through the preaching of the word of God. "How," says the Apostle, "are they to believe in Him, unless they listen to Him? And how can they listen, without a preacher to listen to?"

This the Almighty, who spreads abroad the splendor of His knowledge by means of man's ministration, has provided; and He who has commanded the light to shine out of darkness, hath shined in the hearts of those whom He has destined to announce His word to children, that these latter may be enlightened and come to the knowledge of the glory of God.

Since the Almighty in His mercy has given you this ministry, do not prevent the effusion of His word, but rather strive to acquire merit in His sight by making this word known to those whom you are called upon to instruct. Let the whole object of your teaching be to bring about in your own personal lives, the conviction that you are the ministers of Christ and the dispensers of His mysteries.

<sup>4</sup>Father Berbera, S.J. in *La Civiltà Cattolica*, 1940 (7 Settembre), III, pp. 363-364, shows a deep appreciation of this aspect of la Sallian pedagogy, which is so frequently overlooked by the historians of educational philosophy. He is also one of the few students of de la Salle's theories to have pointed out the importance of this pupil-teacher relationship as it appears in the *Conduite des écoles*.

<sup>5</sup>M. Rigault explains that this neglect of style in the meditations is an indication that they are "retreat notes which the Saint was wont to develop in his conferences with the Brothers." *Histoire générale de l'Institut des Frères des Ecoles Chrétiennes*, by Georges Rigault (Librairie Plon, Paris, 1936), Tome I, p. 493.

### II

It is one of the chief duties of parents to rear their children in a Christian atmosphere and to give them religious instruction. But most parents do not themselves possess adequate knowledge to fulfill this obligation. And again, they may be preoccupied with business matters and the temporal care of their families, or they may even be incapable of providing for the physical needs of their children. Plainly it is impossible for these parents to devote themselves to instructing their little ones or to teaching them those things which pertain to the duties of a Christian.

It then pertains to the providence of God that He should provide zealous and enlightened persons to act as the representatives of parents by teaching children the mysteries of faith and the truths of our holy religion. A vocation to such a state necessarily requires that those called devote all their energy and talents to building up the hearts of many according to the grace of God that is given to them as wise architects, on the foundations of religion and Christian piety. For if Christian educators did not aid the children by building on that foundation, these young people would be abandoned and would fall into error.

Since God has been pleased to call you to this work, you should always coöperate with the grace whereby you may instruct by teaching, and incite by exhorting those confided to your care. Direct them with attention and vigilance, and so you will fulfill the chief duty which you are called upon to perform as substitutes for the parents of your students.

### III

God not only desires that all men should come to the knowledge of the truth, but He wills also that all should be saved. Now, God cannot truly will this without providing the means; it is evident, therefore, that children ought to be provided with Christian teachers who will aid in fulfilling the designs of God.

"This work," says Saint Paul, "is the field which God cultivates, the edifice which He erects"; and He has chosen you to be his coöperators in this work: to announce to children the Gospel of His Son and the truths contained therein.

For this reason you should esteem your vocation, and manifest this by constantly striving to bring your pupils to their heavenly destination. "God," says Saint Paul, "has chosen you to be ministers of reconciliation" between Him and the children confided to your care. For this purpose He has imparted to you the "word" of reconciliation that you may present it to your students.

Teach them these truths, not in wisdom of speech lest the cross of Christ, which is the source of all grace, be made void, but in simplicity of language and of heart. This is even more necessary when the parental

instruction of most of your children has been greatly neglected; then, above all, must your manner of teaching be devoid of all unnecessary complexity.

Be most faithful in these prescriptions, for in doing so you will fulfill the mission confided to you and contribute to the salvation of souls as far as our heavenly Father will require of you.

## SECOND MEDITATION

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### I

Consider well the sad condition of many children of artisans and of the poor.

These little ones are uncared for and left to themselves while their parents are preoccupied with temporal affairs. Naturally, they find it impossible to send their children to school, for poverty prevents them from dispensing with their assistance; and the struggle for life obliges the parents to go away from home in search of employment. Thus, such children are generally left totally abandoned.

The results of this are most disastrous. These little ones become accustomed to a life of sloth, and afterwards find it extremely difficult to acquire industrious habits. And what is even more unfortunate, through the influence of bad companions they are frequently led into the ways of sin. The evil of this is that they will find it very difficult to free themselves from the bonds of these vices, since habits acquired in youth are rarely overcome in later years.

God in His infinite goodness has deigned to establish the Christian schools in order that these sad conditions may be ameliorated; for in the Christian schools young men are instructed gratuitously and solely for the glory of God. In such schools the children are kept within the bonds of prudent discipline, and while so directed are instructed in profane subjects, and more especially in their holy religion. They are, therefore, well prepared for the occupation which they will fulfill when they have attained adulthood.

Give thanks to God, who has been pleased to make use of you as the instrument by which so much good is to be done for these children. Be exact and faithful in all the duties of your vocation; above all, never take any remuneration for your teaching. Thus you will be able to say with Saint Paul: "What is my reward then? That preaching the Gospel, I may deliver the Gospel without charge."

### II

It is not enough that the children be kept in school the greater part of the day, and sedulously employed during this time. It is much more necessary that their

teachers impart to them the spirit of Christianity—a spirit which will bring with it the wisdom of God which none of the princes of this world know, and which is totally opposed to the spirit and the wisdom of the world. These children must be inspired with a great hatred for secularism (*l'esprit du monde*) since it so frequently serves as a cloak and a pretence for sinning. We cannot endeavor too strongly to divorce our students from it, for it alone can render them displeasing to our Heavenly Father.

This, then, must be your primary duty, and the first fruit of vigilance in the classroom: to watch over your pupils so conscientiously that they will do nothing which would be either bad in itself or even improper. In this way they will abstain from all that has even the least appearance of evil.

It is also very important that your vigilance should render them modest and reserved in church, and also in the exercises of piety performed in the school—for godliness is profitable in all things. This constant attention to the presence of God on the part of your pupils will give them great facility in overcoming evil and in practicing virtue.

### III

That the actions of your students may manifest always the spirit of Christianity, you should instruct them in the practical application of the moral truths enunciated by Our Lord with at least as much zeal as you teach those truths which are purely speculative. It is, of course, true that a certain number of these latter must be known in order to be saved; but what will this knowledge profit them if they do not put it into practical use?

Saint James tells us that faith without good works is dead; and it is for this reason that Saint Paul wrote: "If I should have prophecy, and should know all mysteries and all knowledge; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing."

The chief objective of the teacher is to instruct his students in the maxims of the Gospel and in the practices of the Christian life. Good habits which are practiced from youth find less opposition in our disordered nature. Hence, one of the strongest spiritual foundations is found in those young hearts which from the dawn of reason have learned to serve God.

But you should not forget that to make your apostolate truly efficacious, you must practice those truths that you teach. Your heart must be filled with zeal, that from your abundance others may freely partake. Let your teaching be so sincere that your students will be easily led to the practice of all that is good. Thus will your personal efforts bring down upon you the indwelling of the Holy Ghost, and, as a consequence, those whom you instruct will be the more earnestly urged forward by the power of your example.

## I

God, having chosen and destined Saint Paul to announce the Gospel to the gentiles, gave this Apostle such a knowledge of the mysteries of Jesus Christ, that he was made as a wise architect to lay the foundation of the edifice of faith and religion in those places where the word was preached. Having been the first to preach in these areas, he could truly say to those to whom he had preached the Gospel: "In Christ Jesus by the Gospel I have begotten you."

Without comparing yourself directly with this great Saint, you too may say that, with regard to the similarity which exists between his work and yours, you perform the same labor and exercise the same ministry in your profession. It is this consideration which should lead you to look upon your apostolate as one of the most important and most necessary in the Church. For by it you replace both pastors, and fathers, and mothers.

To instruct the young men who attend the Christian schools on the mystery of the Most Holy Trinity, and on the deeds that Jesus Christ accomplished while here on earth, may be aptly termed building up the foundation of the Church . . . Pray that God will place you in a state which will render you worthy to fulfill this mission in a manner worthy of Him.

## II

You will, perhaps, better appreciate the importance of religious instruction if you consider that the saintly bishops of the early Church regarded it as their principal duty. These holy prelates considered it an honor personally to instruct the catechumens and newly baptized Christians by giving them informal conferences on the truths of our religion.

Saint Cyril, patriarch of Jerusalem, and Saint Augustine have left catechetical works which they themselves taught and caused to be used by the priests of their dioceses. Saint Jerome, whose knowledge was so profound, tells us in his epistle to Laeta that he considered it a greater honor to catechise a little child than to be tutor to a monarch. Gerson, the chancellor of the University of Paris, held the function of religious catechist in such great esteem that he devoted himself thereto during the closing years of his life.

These great saints and doctors devoted themselves to this work because they realized that this was the first mission which Jesus Christ gave to His apostles. Saint Luke informs us that when He had chosen them, He sent them to announce the coming of the kingdom of God. It was this same mission which He so expressly recommended to them when He said: "Going, therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost." . . .

Jesus Christ was not content to confide to His apostles the duty of teaching the catechism; He, Himself, exercised it, as related in numerous places in the Gospels. He said to His apostles: "To other cities also I must preach the kingdom of God; for therefore am I sent."

You may say the same, since it is for this reason that Jesus Christ has sent you, and that the Church, whose ministers you are, employs you. Be diligent in acquitting yourself of this holy function, esteem it greatly, and strive to emulate the zeal and to achieve the success of the saints who have exercised this ministry.

## III

We should not be astonished that the most illustrious bishops of the early Church, as well as the apostles, so highly esteemed the function of catechist; nor that Saint Paul, in particular, gloried in having been sent to preach the Gospel not in wisdom of speech, lest the cross of Christ should be made void.

The Apostle indicates his reason for this when he writes: "God has changed the wisdom of the world into foolishness, for, seeing that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of our preaching, to save them that believe." Concerning the successes obtained in this simple manner of instruction, the Apostle declares: "To me the least of all the saints is given this grace to preach among the Gentiles the unsearchable riches of Christ. Thus it is that they who were at that time without Christ, being aliens from the conversation of Israel and strangers to the testament, having no hope of the promise, and without God in this world . . . are no more strangers and foreigners; but they are fellow-citizens with the saints . . . built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." This signifies that it was chiefly by the preaching of the Gospel that the infidels became a sanctuary where God dwelt by His Holy Spirit.

This is the happy result which awaited the holy bishops and other pastors of the Church who applied themselves to instructing those who wished to become Christians. For this reason they held this employment in such great esteem, and devoted themselves thereto with so much care.

You also should have a great esteem for the Christian education of your students, since it is a powerful means of making them become true children of God and citizens of heaven; and particularly because this Christian instruction is not only the foundation and support of their piety, but the very principle of all the good done in the Church. Give thanks to God for having brought you to participate by your vocation in the ministry of the holy apostles and of the principal bishops and pastors of the Church. Honor your calling by making yourselves, as Saint Paul has said, "worthy ministers of the New Testament."

*(To be continued)*

# TEACHING *the* PURPOSE of LIFE in Religion Classes

(Continued)

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The supernatural man, however, is never "anxious" about himself, and never self-righteous. Did not Jesus have the natural man in mind when He said: "do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on" (Matt. 6, 25)? The Gospels are also replete with Christ's condemnations of self-righteousness. He understood how subtle, apparently innocent self-centeredness may creep into the spiritual life. An expressed desire to be deeply spiritual, deeply learned, to possess "scientific" grasp may be tinged with the longings of the natural man. "... do not exalt yourselves" (Luke 12, 29), "whoever exalts himself shall be humbled" (Matt. 23, 12), are warnings from the supernatural Man. A novelist once wrote: "We translate more easily than we know our gratitude to God into our admiration of ourselves."

Our ever-present inclination to seek our own glory rather than the glory of God is not easily unmasked. But of this much we can be certain, that if we accept fully another *principle* which Christ established for supernatural development, we shall the more easily become conscious of any secret yearning for self-exaltation. Americans are said to be a nation of "go-getters." Very often this is nothing but crude selfishness. And yet very many good people are anxious to gain this or that, to "get" grace, to develop themselves. Now our Lord's scheme for self-development is of course supernatural. The principle which He advises may be worded as follows: If you wish to "get," just "give." Or, always "give" *before* you think of "getting." This principle is implied in the supernatural aim, in the double command, and it is patently seen in the Our Father and in the Mass structure. If we have the courage, the generosity to seek *first* the kingdom of God, then "all these things shall be yours without the asking" (Matt. 6, 33), as Monsignor Knox words it. Often we pray for this or that, and we fall into the habit of thinking that prayer is mainly petition for human needs. Yet a solid, supernatural prin-

ciple stares at us in the Our Father. The first half indicates that one must primarily be a "giver," a well-wisher for God. Before all else prayer is well-wishing for God. The right order in prayer requires that we put the first things first. In that first section of the Our Father we do not aim to "get" anything for ourselves. The principle is: *Self-development will come without directly seeking it.* It comes as a *consequence*, a *result* of our generosity in forgetting the self and making God the major interest in our actions.

The Mass structure elucidates the same principle. We "give" or offer to God before we seek to "get" from God. And the extent of our "getting" depends on the generosity, the unselfishness that have gone into the offering or giving. They who give the infinite gift wholeheartedly, who are interested in the Mass as a *sacrificium laudis*, or as an atonement offered, unconsciously *develop* themselves. God, in His return gift, Communion, gives back or imparts grace more generously where the previous giving had been guided by the supernatural purpose of life. He thus fulfills the purpose of life, he becomes the better supernatural man who thinks least of what he is going to "get" out of it all.<sup>2</sup>

## RELIGION IS VERTICAL AND HORIZONTAL

It follows, from Christ's stress on socialness in the Our Father and from His manner of describing the last judgment as based on how one has treated the least of His brethren, that we are not accepting the supernatural purpose of life when we regard religion as a private affair between God and ourselves. The double command

<sup>2</sup>All teachers are urged to read an article: "An Aspect of Perfect Love of God," by Msgr. John M. Cooper, *The American Ecclesiastical Review*, Vol. CXV (August, 1946), 101-120.



shows that religion is both vertical and horizontal. God is always first and such vertical duties as worship are primary. But Christ makes the horizontal command of love of neighbor just as absolute. In fact, love of neighbor seems to be the test of one's love of God. This love does not depend on any natural friendship, on any natural "liking" of this or that person. Our purpose must be supernatural—to draw the neighbor to God. We are a credit to our Father only when we love our neighbor for God's sake, or in order to help him become a credit to his Father. Here, again, Christ is the model: "I dedicate [offer] myself *for their sakes*, that they may be dedicated through the truth" (John 17, 19). There is supernatural socialness.

Since this ideal is very high we need not be surprised that human nature keeps "balking" from time to time. There is a constant resurgence of the question of just what we are going to "get" out of all this striving to be a credit to our Father. We have seen the principle which Christ set up for self-development. Now it is interesting to observe how He handled the hesitancy of human nature to accept the principle. Peter asked: "Behold, we have left all and followed thee; what then shall we have?" (Matt. 19, 27). His question was prompted by Christ's remarks on the danger of riches. Peter was very human, very natural indeed. Christ did not condemn him for his query. In His reply Christ first insisted on the supernatural motive: "for my name's sake," and then, provided that one's motive be right, Christ seemed to announce a double reward. In one respect the reward seems to be in the present time, for Matthew refers to "a hundredfold," and Luke has "much more in the present time" (18, 30). The second part of the reward is "life everlasting." Commentators have difficulty in deciding just what Jesus meant. We must remember that the Jews were accustomed to think of material rewards. But we may not say that Christ preached a doctrine of material rewards and gain. His interests were spiritual always. If we consider the religious who take the three vows surely we must exclude any thought of material gain. On the other hand, we do find cases of lay Catholics who never become any "poorer" financially because of their generosity.

Did not our Lord give another answer to the problem in his treatment of motives or intentions? "Take heed not to practice your good before men, in order to be seen by them; otherwise you shall have no reward with your Father in heaven" (Matt. 6, 1). If purity of intention is lacking, if we obscure the supernatural purpose of life, then we shall "get" nothing from following Christ. Of course Christ does not ask everyone to "leave all things." But He is very insistent that all of us check our ambitions, our projects, by the supernatural purpose of life. Christ wants action, progress, development, energy, but of the right kind. "... let your light shine before men, in order that they may see your good works and *give glory* to your Father in heaven" (Matt. 5, 16).

Certainly it is permissible to pray for jobs, for success. Why should not a girl pray for a husband? Much depends, however, on our idea of success. Constantly we have to ask ourselves if the material gain that we seek—the making of more money, a better job, the gaining of high marks in school, the recovery of one's health, success as a preacher, professional success—will lead us, or lead others, "to give glory to your Father in heaven." That is the test.

#### **DANGER OF SELF-DECEIT, HAPPINESS**

Christ has warned us that we may easily deceive ourselves. We may even profess that we are religious or pious, that we have a supernatural purpose in view, but others may readily see that we have been doing our good works in order to be seen by men. The direct warning from Christ concerns those who, under pretense of piety or zeal for the Church, are covertly seeking their own ambitions. The term "professional Catholics," or "heresy hunter," or "ecclesiastical politician" may suggest itself. If we have not had the right purpose in mind it will do us no good to boast on the last day: "Did we not work miracles in thy name?" for we shall hear the sentence: "I never knew you . . . Depart from me" (Matt. 7, 22-23). A novelist once described a churchman thus: "Every movement a masterpiece of unconscious self-importance."

The problem of teaching the purpose of life is connected with another natural quest, namely, happiness. A mother once tried to dissuade her daughter from marrying a divorced man. The girl replied: "I have a right to seek my own happiness." Unwittingly, perhaps, some teachers leave the impression that the first concern in life is the satisfaction of the self. Happiness is set up as a goal, a quest. One hears it said that one marries to be happy, or becomes a Sister or Brother or priest to be happy. It is very natural to think thus, but the trouble is that the supernatural purpose of life is often inadvertently pushed into the background.

At first sight it may appear that Christ is making obligatory on us the duty of thinking *first* of satisfying our Father, is little concerned with our own happiness. Unfortunately the program He proposed for happiness is not well taught in religion classes. When a teacher asks offhandedly why Christ did not discuss this problem of how to be happy, he will very seldom receive the answer: "Christ did discuss it in the beatitudes." The reason is that the beatitudes are not capably presented as *laws of happiness*.

A close analysis of Christ's own manner of living and of what He taught should convince us that happiness is not so much a *goal*, a direct *quest*, but rather a result, a consequence. What we naturally seek is not always a

suitable pattern for the supernatural man. It is well to remember the paradoxes of Christianity. Christ was always consistent. Note how the beatitudes are worded: "Happy are the poor in spirit." The goal there is poverty of spirit, and those who possess this poverty *are* happy as a result. Happiness follows from having developed an attitude of detachment from all creatures, persons, places, things, for only then can God fill one with His happiness, a supernatural happiness. Actually the beatitudes are the highest common sense, yet they are opposite to what we might *naturally* do or seek. Is not most of our unhappiness due to the fact that secretly we have been seeking our own glory? God's scheme is that if we take as our goal, our quest, our purpose, the securing of honor to Him, then happiness comes to us unsought. It is not our *duty* to be happy. It is our duty to maintain detachment from creatures so that God may fill us with happiness.

Indeed God wants us to be happy *here and now*. "Happy are the poor in spirit" (Matt. 5, 3). "These things I have spoken to you that my joy may be in you" (John 15, 11). But we must follow the supernatural laws which God has established for our guidance. Life is to be built on the principle of spiritual childhood, of perfect trust in a loving Father, of seeking to please Him, to be a credit to Him. Marry to become holy, to please the Father. We become priests, Brothers, Sisters to please Him, not ourselves. We do not play a game with God: "I'll do this or that for You, if you give me this or that," or "if I will be happy." Rather, we trust Him. If we are supernatural we leave the question of what we shall "get" to Him. The fact is, of course, that God does not let the generous giver go away empty, although He may try him for a long time. Where there is true faith in a loving Father one is, as a result, overwhelmed with happiness.

Without a doubt Christ demands much from the natural man. And it may be argued that from some points of view Christ Himself did not entirely succeed in inculcating the supernatural purpose in the apostles. This brings to our mind the objection, which is frequently heard, that while it is fine to be idealistic one must at the same time be realistic, for the only motive or purpose, it is said, which will "work" with human nature is a self-regarding one, or one based on the "profit" motive.

#### CHRIST'S PATIENCE WITH HUMAN NATURE

We shall leave aside here the factor of grace and what it does for human nature. We shall omit also the method of Christ in permitting, as we might say, the Holy Spirit later to have all the credit or glory in the supernatural transformation of the apostles. I wish to call attention

to Christ's patience with human nature as manifested in the apostles; for the teachers of today must manifest the same patience. Christ's patience was part of His realism. He did not brusquely push aside the question of rewards, of "profits." But He persistently sought to elevate, to purify human, selfish drives. "... behold your reward is great in heaven" (Luke 6, 23). He did not expect the same results in all cases. In the parable of the pounds each of the ten servants was given a pound with which to "trade." The one who earned five was rewarded in proportion just as well as the one who earned ten.

The main point of the parable is, obviously, that one must "trade," show energy, do his best. The good soil in the parable of the sower is depicted as yielding a hundredfold, sixtyfold, thirtyfold. Indeed He was realistic. He did not hesitate to employ the motive of fear. But what we must catch is His over-all and constant insistence on unselfish giving, whether of time or money or talent or energy. "Freely you have received, freely give" (Matt. 10, 8). "... sinners lend to sinners that they may get back as much in return. But love your enemies; and do good, and lend, *not hoping for any return*, and your reward shall be great, and you shall be the children of the Most High, for he is kind towards the ungrateful and evil ... give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they pour into your lap. For with what measure you measure, it shall be measured to you" (Luke 6, 34-38). And has not His scheme "worked"? Who in all of history has generated as much unselfishness in human nature as He?

Classroom incidents daily repeat the Gospel scenes. We can utilize to good advantage these Gospel scenes in meeting patiently the to-be-expected manifestations of self-seeking. The teacher will not successfully inculcate the supernatural purpose by crushing students, by stating that he or she (the teacher) is on a high level while students are on a low level. Christ could indeed scathingly rebuke: "Get behind me, satan" (Matt. 16, 23), but He also encouraged: "I have prayed for thee" (Luke 22, 32). The teacher will permit open, frank discussion, and admit honestly failures in both teachers and taught, but the over-all aim is gradually to lead up to a mountain of vision, to the thought of making the Father's love and goodness real to the students.

In the temple the otherwise jealous officials once marvelled at His teaching: "How does this man come by learning, since he has not studied?"

Promptly came this reply: "My teaching is not my own, but his who sent me ... He who speaks on his own authority seeks his own glory. But he who seeks the glory of the one who sent him is truthful" (John 7, 15-18).

After He had been accused of casting out devils by Beelzebub, a woman in the crowd who had been ob-

serving Him came thus to His rescue: "Blessed is the womb that bore thee."

Immediately He turned that praise *away from Himself*: "Rather, blessed are they who hear the word of God and keep it" (Luke 11, 27-28). As Man, His whole effort was to refer any praise to God: "Why dost thou call me good? No one is good but God only" (Luke 18, 19), said He to a man who had begun a question with a compliment to Christ.

#### SELF-SEEKING VS. SUPERNATURAL

The generous teacher will often be discouraged over his failure to have the supernatural purpose of life modify student living. Some of the crudest manifestations of self-seeking on the part of the apostles came after two years of contact with a divine teacher of the supernatural. The instance of the mother of James and John seeking prominent positions for her "boys" in the kingdom is a case in point. She sought it precisely at the most inopportune time, for sordid selfishness will "out" in times that call for the opposite. The ten apostles were indignant at the proposal. Christ seized the opportunity: "whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be your slave." He did not kill ambition; He elevated it. And at the same time, by way of contrast to actual conditions, He made the great revelation of why He had appeared among men: "the Son of Man has not come to be served but to serve, and to give his life as a ransom for many" (Matt. 20, 24-28).

This incident of James and John illustrates the point that the very desire to be first—a human desire—pushes the supernatural purpose of life into the background in such a person's living.

These very trials of the Master served as a timely opportunity to set out in bolder relief the supernatural purpose of all of life. Now that His "classroom" days were coming to a close He reiterated more definitely the basic principle that any glorifying of ourselves is to come from the Father: "If anyone serve me, my Father will honor him" (John 12, 26). We weak, human beings worry lest we may not receive recognition for our efforts. If we really possess faith, if we have regard for our loving Father, we may leave in His hands the problem of reward and recognition. While assuring us, on the one hand that our Father will honor us if we live supernaturally, Christ also, on the other hand, has warned us to beware of smug satisfaction: "when you have done

everything that was commanded you, say, 'We are unprofitable servants; we have done what it was our duty to do'" (Luke 17, 10).

Again, what is this supernatural purpose? In the evening of His life, as the purple of His blood was about to form the background setting for His golden words the eternal Son spoke thus: "Father, the hour has come! . . . I have glorified thee on earth; I have accomplished the work that thou hast given me to do. And now do thou, Father, glorify me with thyself" (John 17, 1-5). It is all there in those flaming letters. The underlying notes of a loving Father; the personal purpose; the fact that the purpose of life is outside ourselves; that this purpose, this work which we have to do is to see that glory and honor come to our Father; that our task is to be a credit to our Father so He can say that He is pleased with us; that the principle on which we proceed is to leave in His hands the question of rewards and recognition; that we can in confidence, at the end, ask Him to glorify us, if we have maintained uppermost in our minds the supernatural goal and kept Him first.

But the end is not yet. A statement of the supernatural purpose of life is not sufficient. Only actual, daily, and sometimes crucifying torment can show whether or not the dross of our self-seeking has been removed. A Passion may be necessary. The Son needed no purification, yet in all tortures of discouragement and defeat He remains the model. Christ's trueness to His aim had been tested at the beginning. Was He totally, wholeheartedly and completely dedicated to bringing glory to the Father? The final test was more terrible than the first. "Father, if thou art willing, remove this cup from me; yet not my will but thine be done" (Luke 22, 42).

The young have their sorrows as well as their joys. While they may not be able to appreciate fully the mental sufferings of our Lord, they need to realize that as Man He did not have it easy. They often imagine that because He is God nothing was hard for Him. They need to see Him in His daily living as Man. They need concrete pictures of Christ in action. It does not do merely to quote such texts as, "I do always the things pleasing to him." Visualization of the Man must be supplied by the teacher.

From such pictures students learn courage to show their fellow Americans that life does have a purpose. And in this task every student has an opportunity. Any student can be a leader. God finds His elite among those with a low I.Q. and among those with a high I.Q., among the poor as well as among the rich, among promising students and unpromising students, among girls and boys, among the young and the old.



# Book Reviews

*Course of Study in Religion, Grades one through eight.* Developed by the Curriculum Committee, New York State Council, Catholic School Superintendents; eight books, one for each grade. (Published by the Curriculum Committee, 257 East Onondaga Street, Syracuse, New York; price, \$1 per book).

As part of a program to provide courses of study in all subjects, the Curriculum Committee of the New York State Council of Catholic School Superintendents here presents its complete course of study in religion for the elementary grades. This project was initiated in 1946 and carried forward in the Council's summer workshops of 1947; publication of the courses of study in the successive grades followed in the autumn of 1948. The Committee is now occupied in preparing a course of study in the social studies, and will next direct its attention to the language-arts. These courses for the elementary grades will now be used in all schools of the dioceses of Albany, Buffalo, Ogdensburg, Rochester, and Syracuse.

The Committee is working closely with the Bishops' Commission on American Citizenship and is fortunate in having some of the Commission personnel to assist in the work. Sister Mary Nona, O.P. of the Commission is directing the project. The Commission's volumes—*Growth in Christian Social Living*—form the basis for the courses.

The course of study aims to present a body of instructional material as a means of achieving the child's practice of the virtue of religion. Religion is not only a body of doctrine; it is a way of life. The practice of religion includes prayer, devotion, worship as a member of the parish, reception of the sacraments, use of

sacramentals, and other activities by which the child gives homage to God. When we come to describe the program, we do so in terms of cycles, doctrinal foundations, and grade themes. The three cycles of the program correspond to the primary, the intermediate, and the upper grade levels of an eight-grade school. Within each cycle the corresponding span of years is used: *three, three, and two* years, respectively. The approach and the content in each succeeding cycle is geared to the level of maturity of the student. The plan allows a thorough study of certain truths each year and a complete review of Catholic doctrine on a gradually ascending level, at least three times during the elementary school.

The doctrinal foundations are the truths of the Creed, the Commandments, and the means of grace. One of these divisions of doctrine is taken in each grade, and all the divisions are covered in each cycle. The themes assigned to grades seven and eight are the "Life of Christ" and "Christ in His Church"; these two themes provide the framework upon which the third review of doctrinal truths is presented. The correlation between doctrinal basis and theme in the first six grades is very clear. In the fourth grade, for instance, the theme is the Truths of God and the doctrinal basis is the Apostles' Creed.

The work of each grade is divided into a number of units, units that develop the specific theme assigned to the grade. In every grade the course is set up under the following headings: Church Year; Content: Doctrine, Liturgy, Scriptures; Prayer; Virtue and Practice; Learning Activities; Teacher Materials, and Pupil Materials. Only the "Content" column is required material in the course, but the materials and

the suggestions presented under the remaining course headings are designed to give the teacher help in promoting the practice of virtue and in fixing a clear understanding of religious truths. Thus, the liturgical year is made the setting for religious instruction and practice. Under the heading of Pupil Materials the child is guided from the use of the *Guardian Angel Color Book* in the first grade, to the effective use of the missal and the New Testament in the eighth grade. The child learns to see the truths of religion in relationship to God and Church, in relationship to his fellow men, and in relationship to nature. Individual abilities are developed in accord with the increasing capacity of the child; in the first grade he learns the elements of courtesy in church, such as making room for others in the pew; in the upper grades he achieves a degree of mastery of simple meditation and develops a meaningful vocabulary of words and phrases related to religion.

This course of study has the peculiar merit of using a form of organization of content that allows of easy adjustment to the capacity of the child. The wealth of teacher and pupil materials and the bibliography of teachers' references should be of invaluable assistance to the beginning teacher who has had painfully little experience in teaching the most important subject, religion.

(Rev.) PAUL E. CAMPBELL

*A Practical Method of Plain-Chant Accompaniment.* By Flor Peeters (H. Dessain, Malines, Belgium. Pages, 99; price, \$2).

Some years ago, a non-Catholic musician attended a week-day vesper service in a Belgian cathedral to hear a famous organist. The appeal



of the chant accompaniment and the subtlety with which the organist proceeded from mode to mode and from antiphon to antiphon, knitting the whole into a prayerful performance, so impressed the visitor that he sought out the organist to express his appreciation. Surprised to learn that it was an assistant that had played on that day he was awe stricken when introduced to the organist, a lad in his teens, Flor Peeters. The sequel to the incident is important for the visitor refused to seek a position for him in the United States, remarking that he did not choose to ruin so perfect a thing as he had heard! The young musician has since become the renowned composer, teacher, artist, and author of this method of chant accompaniment.

The text is given in parallel columns, in English and French, and its general aspects assumes a pre-knowledge of chant, harmony, counterpoint, and organ technic. There are many conflicting thoughts on chant accompaniment and the author takes cognizance of these styles in his text. To the purist who admits of an accompaniment, only a simple unobtrusive background with the chant melody in the highest voice seems acceptable. The author calls attention to others that offer (a) a simple harmonic background in which the melody does not appear and (b) a lightly sustained melodic line above the chant melody, the chant appearing as an inner voice. We might mention another that has received some consideration, a so-called melodic accompaniment in which motives from the chant melody appear as contrapuntal leadings during the course of the harmonization.

To most American students the text will offer some obstacles varying in degrees of difficulty. The major differences between this and the method of Dom Desroquettes and Bragers, is that Peeters uses the Vatican Edition, without rhythmic signs, and the resulting transcription into modern notation is likely to leave many students in a haze. The use of a dot to distinguish the stemmed *virga* and the *mora vocis* will be confusing to many but the setting of the chant melody in

black notes without stems and the accompaniment in whole notes becomes acceptable before long to the uninitiated. In fact this feature seems a fine innovation as the use of whole notes lightens the page picture and aids in reading. The different principles used in placing the chords is a basic one. He does not limit them to the note carrying the *ictus* which aids in marking the rhythmic groups, but advances a theory of placing the chords in relation to "the plain chant rhythm" and in relation to "the tonic accent."

There are the necessary sections dealing with modality, modes, chords suitable to the various modes, transposition and psalmody. Here many details call for comment but this would lead to a maze of technicalities and the pitting of one method against another, a venture which lack of space does not permit.

Some of these differences are so pronounced that the student might be tempted to close the book after a cursory reading. This would be unfortunate as there are many practical and worthy suggestions going far beyond such technical considerations. For instance his chapters on modulation, interludes and preludes are among the more valuable pages, counsel so wise that the organist can hardly fulfil his office properly without following them. An appendix gives numerous examples of accompaniments by the author and his colleagues at the Lemmens Institute. From another source we learn that the translation was made in Ireland by the Rev. P. J. Doyle, P.P. and Michael Van Dessel of Dunlask Cathedral.

CYR DE BRANT

*Father Damien, Apostle of the Lepers*, by Most Rev. Amleto Giovanni Cicognani, Titular Archbishop of Laodicea, Apostolic Delegate to the United States. (Published by the Fathers of the Sacred Hearts, 4930 South Dakota Ave., N.E., Washington 17, D.C. Pages 46 and bibliography; price 50 cents).

Within the compass of a Foreword and nine short chapters, His Excellency tells the story of the famous Apostle of the Lepers. The

foreword is drawn from a talk given by the Apostolic Delegate on Damien Day in Honolulu Stadium. He tells us that he was deeply impressed with the effort of the people to keep alive the saga of Father Damien in the minds of youth, and resolved to know more about this zealous priest. It was precisely his feeling for the potential, present-day influence of Damien that prompted him to prepare his unpretentious booklet, dedicated to the youth of Hawaii "as a token of my gratitude for the inspiration your Damien has given me." The lesson of the Apostle of the Lepers lies precisely in this that he fulfilled the task that was his, with love and unswerving fidelity. His Excellency took advantage of the occasion to address a strong appeal to the vast concourse of young people gathered to do honor to Damien: "My dear young people, each of you has a task to accomplish in life. Be that life long or short, spent in high social position or low, meditate on the example of Father Damien. Take inspiration from his courage, from his devotion to duty, from his labors, from his love for God and man, so that one day it may be said of you as it can be said of him, 'He faithfully kept what was committed to his trust'" (cf. I Tim. 6, 20).

The story of the Leper Apostle is one of startling simplicity. As a young priest of thirty-three, he formed the high resolve of devoting the rest of his life to the care of the lepers on the Island of Molokai. His part in this holy tragedy was to last sixteen years. He arrived at the chosen field of his labors on May 10, 1873, and made the poor, disfigured, harsh-voiced lepers his only friends from that time on. The sixteen years of his martyrdom were not long in passing. After contracting the disease, as was inevitable, his health failed rapidly and he consummated his sacrifice in the village of Kalawao, April 15, 1889. Problems continually confronted him. He found the supervision of the colony poor, discontent rampant among the lepers, new disorders breeding daily, but he faced his problems with courage and zeal and as priest and spiritual father, as counselor, friend, and patron, he did everything possible

to alleviate their condition. The afflicted children were an object of special solicitude, and he built for them a kind of institute, out of which grew the Boys' Home. He brought about the establishment of a regular water-supply system, and in the absence of adequate medical care, he became nurse, doctor, and even surgeon. The advance of his own leprosy spurred him to more intense labor, and long after he was unable to exert himself physically, he continued to minister to the spiritual welfare of his charges, offering them every comfort and solace in their dire destiny.

His Excellency tells the story with a wealth of detail that well illustrates the heroism and the virtue of the great Apostle of the Lepers. At times he upbraided those who were indifferent to the sufferings of these afflicted ones of God, but his charity and zeal would allow no vestige of rancor to remain in his soul. The process of Damien's beautification has been initiated, and any profit from the sale of this pamphlet will be used to further the cause.

(Rev.) PAUL E. CAMPBELL

## Our Review Table

*Social Ethics; Natural Law in the Modern World.* By J. Messner. Translated from the German manuscript by J. J. Doherty (B. Herder Book Co., St. Louis, Mo., 1949; pages 1018; price \$10.)

*Blueprint for a Catholic University.* By Leo R. Ward, C.S.C. (B. Herder Book Co., St. Louis, Mo., 1949; pages iv, 402; price \$5.)

*The Day With Jesus and Mary.* Notes gathered from approved sources for the spiritual consideration of Sisters. By the Dominican Sisters, Congregation of the Immaculate Conception, Great Bend, Kansas (The Bruce Publishing Co., Milwaukee, Wis., 1949; pages 143; price \$2.).

*Geography in the High School.* Arranged by the committee on high school geography for the National Council of Geography Teachers (McKnight & McKnight, Bloomington, Ill., 1949; pages 403; price \$3.50).

*The Gem of Christ; The Story of St. Gemma of Lucca, 1878-1903.* By Father Francis, C.P. (Catholic Book Publishing Co., New York, N. Y., 1949; pages 223; price \$2.50).

*The Wisdom of Holiness.* Practical and Inspiring Thoughts for the Care of

Our Salvation. Edited by Rev. J. M. Lelen, Ph.D. (Catholic Book Publishing Co., New York, N. Y., 1949; pages 253; price \$2.).

*Cardinal Mindszenty Speaks. Authorized White Book.* Published by order of Joseph Cardinal Mindszenty, Primate of Hungary (Longmans, Green and Co., New York, 1949; pages xi, 234; price \$2.50).

*All-Stars of Christ.* A book of stories about fifteen young men whose lives were so lived that they stand as an inspiration to all who are brought to know them. By Robert G. North, S.J. (The Bruce Publishing Co., Milwaukee, Wis., 1949; pages ix, 187; price \$2.50).

*Interpreting the Sunday Mass.* By William R. Bonniwell, O.P. (P. J. Kenedy & Sons, New York, 1949; pages ix, 133; price \$2.25).

*The Riches of the Missal.* Jean Vagagini. Translated by C. Cornelia Craigie (B. Herder Book Co., St. Louis, Mo., 1949; pages ix, 319; price \$4.).

*Reason to Revelation.* A work of apologetics. By Daniel J. Saunders, S.J. (B. Herder Book Co., St. Louis, Mo., 1949; pages xvii, 241; price \$3.50).

*Busy Beavers.* By Jesse Osborn and Adeline Riefling. Adventures with Numbers, Grade 3. (Webster Publishing Company, St. Louis, Mo., 1949; pages 312; price \$1.23).

*Range Riders.* By Jesse Osborn and Adeline Riefling. Adventures with Numbers, Grade 4. (Webster Publishing Company, St. Louis, Mo., 1949; pages 312; price \$1.23).

*Straight Shooters.* By Jesse Osborn and Adeline Riefling. Adventures with Numbers, Grade 5. (Webster Publishing Company, St. Louis, 1949; pages 344; price \$1.23).

*Airplane Aces.* By Jesse Osborn and Adeline Riefling. Adventures with Numbers, Grade 6. (Webster Publishing Company, St. Louis, 1949; pages 344; price \$1.23).

*Home Run Hitters.* By Jesse Osborn and Adeline Riefling. Adventures with Numbers, Grade 7. (Webster Publishing Co., St. Louis, 1949; pages 344; price \$1.23).

*Cage Champions.* By Jesse Osborn and Adeline Riefling. Adventures in Numbers, Grade 8. (Webster Publishing Co., St. Louis, 1949; pages 344; price \$1.23).

*Number Magic.* By G. C. Bartoo, Bess Stinson, and Jesse Osborn. Third book of a three-book arithmetic readiness series. (Webster Publishing Co., St. Louis, 1949; pages 96; price 39c).

*Singing with David and Ann.* By Sister M. Xaveria, O.S.F. (Ginn and Co., Boston, 1949; pages 48; price 80¢).

*How You Look and Dress, a First Course in Clothing.* By Byrta Carson. (McGraw-Hill Book Co., New York, 1949; pages xvi, 394; price \$2.40).

*Manners Made Easy.* By Mary Beery. (McGraw-Hill Book Co., New York, 1949; pages viii, 327; price \$2.40).

## CONTRIBUTORS TO THIS ISSUE

(Continued from page 94)

### Rev. William H. Russell

Father Russell continues his article begun in the last issue, "Teaching the Purpose of Life in Religion Classes"

### Rev. Edward J. Hayes and

### Rev. Paul J. Hayes

Fathers Edward and Paul both received their training at Seton Hall, South Orange, N. J. and Immaculate Conception Seminary, Darlington, N. J., the one being ordained in 1941 and the other in 1948. Father Edward served as chaplain for two and a half years in the Air Service Command and the Air Transport Command. He taught religion for one year at St. Patrick's H. S., Elizabeth, N. J. and now teaches religion at St. Charles Borromeo's H. S., Newark. While still in high school he became interested in motion picture photography, producing an amateur play, *Hansel and Gretel*. In each of his other productions, travelogues and entertainment types, he planned the production as a whole, acting as the producer, his brother being the photographer. While in the seminary he had charge of the visual aids in the department established by Father John Dougherty. Father Paul succeeded him in this capacity, with only a year gap. Together they have produced two religious teaching films, *Holy Sacrifice of the Mass* and *Gateway to the Faith*, which latter on baptism has just recently been taken over for commercial distribution by United World Films, Inc., of New York City.

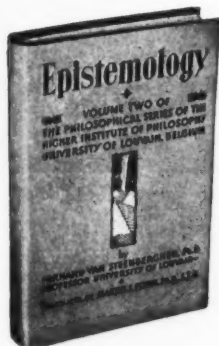
Father Paul, since ordination, has been stationed at Our Lady Queen of Angels Church where he does missionary work among the Colored. This work calls on him for much teaching and holding classes for converts of whom there are a great number. He finds both films very helpful in his work as also colored slides on extreme unction, the life of Christ, etc., which he has made in collaboration with priests other than his brother, Father Edward.

### Rev. Michael F. Mullen, C.M., M.A.

Father Mullen was introduced to our readers in the September issue.

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## INTRODUCTION TO PHILOSOPHY

By **CANON LOUIS De RAEYMAEKER, Ph.D., S. T.D.**

*Professor of the Higher Institute of Philosophy, University of Louvain.*

Translated by **HARRY McNEILL, Ph.D., Agrégé (Louvain),**  
St. John's University, Brooklyn, N. Y.

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## A New Audio Aid

By REV. EDWARD J. HAYES

*St. Charles Borromeo's High School, Newark, New Jersey*

and

REV. PAUL J. HAYES

*Our Lady Queen of Angels Church, Newark, New Jersey*

A GOOD teacher combines liberalism with reaction. He resolutely refuses to cast aside methods and devices which long experience have proved indispensable to good pedagogy, while at the same time he is willing to investigate every new aid which promises to make his work more effective.

One of the inventions most recently tested as a classroom aid is the wire or tape recorder. This product of modern scientific research makes it possible to record sound on wire or tape by magnetic means. For our purposes in this article, it is an indifferent matter whether you use a wire recorder or a tape recorder.

Magnetic recording is nothing new to scientists. One Valdemar Poulsen, a Dane, is generally credited with having made in 1898 the first recordings using magnetized wire as the medium. But to the teacher, this system of recording is just old enough to be the subject of a report. Quite recently wire recorders were made available commercially. They have been used in class and found to be a valuable audio aid.

Perhaps it would be well before we go further to reassure those who may be frightened by the word "recording." Many who have tried recording on discs have been discouraged by acoustical problems, heavy equipment, too many gadgets, and expensive operation. Wire recording is inexpensive and simple. The same wire can be used repeatedly for new recordings, thus cutting operating costs to a minimum. On the other hand, recordings of lasting interest can be preserved and replayed whenever desired. Technical difficulties, for all practical purposes, simply do not exist.

### POWER TO HOLD INTEREST

One of the most remarkable qualities of a wire recorder is its power to hold interest. Read a quotation from a book and the class squirms; play it on your

recorder and the most troublesome pupil hangs on every word.

It is not our purpose to attempt to explain this interest. Psychologically, it may possibly be explained by mere novelty; and if that be the explanation, the interest will wear off. But teachers we know have used the recorder for a year without the slightest sign of waning interest.

The prime value, then, of this audio aid, appears to be a great power to hold attention. It can therefore be used to great advantage at points where interest usually lags.

The use of this device will take a great burden from the shoulders of teachers who must depend on constant drill and repetition. The teaching of "altar-boy Latin," for example, becomes easier with the use of a recording, which can be heard over and over again, and can also be used as the leading voice in unison recitations.

Review work can be made attractive to high school students by having them record "radio talks" which are played in class. Thus the students who make the recording are required to analyze the material in order to formulate their lecture, while those who listen hear all the important material repeated—a fascinating, modern method of carrying out the time-honored principle, *Repetitio est mater studiorum*.

The advantages of a recorder in elocution classes will be obvious the first time you make a recording of your own voice. As soon as you play the wire back—which you can do immediately—your attention will be focused on all your speaking faults. The value of this to the pupil is very great indeed.

Important radio programs can be captured and played in class, to be followed perhaps by discussion. Thus instead of a mere reference to a program, you present the program itself.

Teachers who repeat film-strip lectures for various classes can save their strength by recording the first lecture and playing the rest.

Priests have found the device useful in convert work



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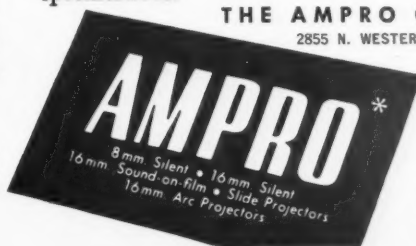
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recorded his entire talk, which turned out to be an excellent and interesting treatment of the missionary work of the Church. The wire has been saved so that students of future years can benefit from this outstanding lecture. Converts, too, have been given a deep appreciation for the work of the missionaries by listening to this wire. In this manner, it is possible to build a library of recordings, thus preserving what would otherwise have been lost forever.

Of course, the recording instrument, like any mechanical device, can give you trouble at times. But in spite of occasional difficulties, a wire or tape recorder is a very valuable source of help in teaching most subjects. All of its possibilities have not yet been explored. But its usefulness has been sufficiently proved to make it a subject of serious consideration on the part of any teacher who wants to do his age-old work in a new and interesting way.

## *Filmstrips and the Catechism*

### *Part II. The Church and Catechetics*

By REV. MICHAEL F. MULLEN, C.M., M.A.

*St. John's University, 75 Lewis Avenue, Brooklyn 6, New York*

Christ founded the Church to carry on His work. He chose twelve unlettered men, schooled them for two and a half years concerning the kingdom of God, and finally sent them out into the world to teach all men the things He had told them, baptizing those who believed. His Father sent them the Holy Spirit to guide them in that teaching. They followed His example of the simple narrative—witness Peter's first sermon and the success of that sermon as recounted in the Acts. Paul's preaching, carried even to the intellectuals of Athens, was nothing more than the story of the risen Galilean.

Later, St. Augustine wrote a book on the subject of teaching religion, entitled *De Catechizandis Rudibus*.<sup>1</sup> In this he exhorts the catechist to follow the example of Christ. First of all he must understand the child, and his need for sympathy. He must establish a rapport with his young charges. Then he must present his matter by following the simple scriptural narrative from the creation of the world down to the present day in the history of the Church. It need not be given them in every detail—simply summarize the main points. He was convinced that the narrative method must be used, because facts stir children so deeply.

<sup>1</sup>English translation, annotated, by Rev. Joseph P. Christopher, *First Catechetical Instruction* (Newman Bookshop, 1946).

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#### TRUTHS OF FAITH VISUALIZED FOR CENTURIES

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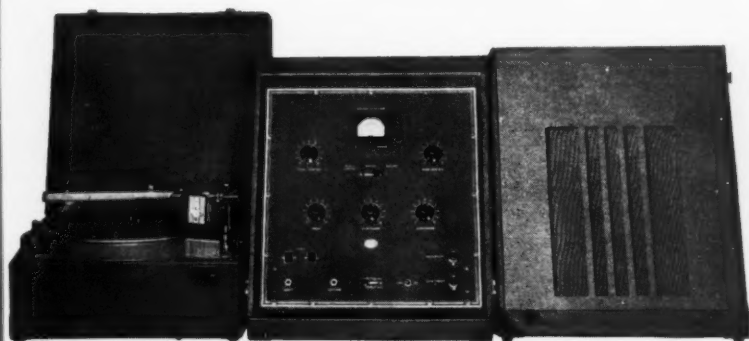
For sixteen hundred years, the Church followed this system. Her philosophers had told her that there is nothing in the intellect which was not first in the senses. They had emphasized the part that the emotions play in stirring the will to action. True it is that St. Thomas gave the Church that grand synthesis of doctrine called the *Summa*, but St. Francis gave her the Christmas crib for the children. There they could see the doctrine of the Incarnation just as the shepherd's first saw it. Much of the loveliness of the cathedrals came from the Church's desire to visualize the truths of the Faith. She flung their spires against the sky in a passionate protest of devotion. She filled their interiors with statues and paintings, frescoes and stained glass—those "Bibles of the poor"—all for the purpose of bringing her doctrine to life. That is why the Middle Ages had so many visual helps to teach religion. Besides preaching those truths from their pulpits, the Church dramatized them in the sanctuary with living figures. The modern drama was born in the church.

Of course, the catechism was not neglected. The truths of faith were taught in a practical manner by means of

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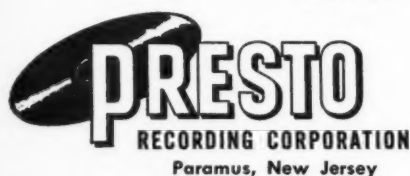
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rhymed catechisms and songs. They were not taught as empty phrases; they were also prayed. Lastly she clothed the great Sacrifice with every form of sound and color and movement.

It is true that the Fathers of the Council of Trent wrote a catechism, which was intended as a model for all future catechisms. It is most exact and definitive. But this "Roman catechism" was never intended for children, but rather as a manual, a reference book for pastors to aid them in fulfilling their obligation as teachers of truth. In this country, during the Council of Baltimore in 1885, a priest was appointed to write a catechism for the Catholics in America. He stated himself that he was not familiar with the principles of child pedagogy, and that his main purpose was to be exact. Thus, there has been a constant effort to improve upon that work, to make it a successful tool in the teaching of religion.

We know today that the catechism is good, and must not be abandoned. The Church has always used formulas, brief, concise summaries of Christian doctrine, which can be reduced to memory. They are good, not only because they are brief, but, what is of more importance, they also are exact. However, *teaching* the catechism is a different story, especially when it comes to children. The answers should be memorized only after they have been understood. The formulas belong at the end of the learning process, not at the beginning. That means that the teacher must start on a sense level, working up through the imagination, and emotions, and finally to the intellect. He must go even beyond the catechism, and dip into the child's life to point out the application of these truths. Religion is known in order that it might be lived.

#### THE MUNICH METHOD—PRESENTATION

Late in the last century a group of priests in southern Germany, interested in more effective means of teaching the catechism, set forth a method based upon the psychological approach to learning. This method became generally known as the "Munich" method because of the extensive use made of it by the Society of Catechists of Munich. Fundamentally, its principles follow the steps in the child's learning process: apprehension, understanding, and practice. To correspond with these steps, the teacher's approach to the child is likewise based upon three essential steps, namely: presentation in story form of the topical matter, an explanation of the catechism lesson drawn from the points of the story, and the practical application of the lesson in the child's life.

Audio-visual aids enable the religion teacher to use this method with greater effect. Our purpose is to outline the three steps in the teaching method, and to

indicate how the filmstrips can be correlated with them. For the explanation of the Munich method, I am indebted to Father Joseph J. Baierl's excellent book, "The Creed Explained."<sup>2</sup>

The aim of the presentation is to capture the child's interest at the outset and to hold his attention. It is an object-lesson giving the main points of the catechism text in a sensible, concrete way. It can be a story from daily life, or from any of the numberless accounts from the Bible, from the history of the Church, or from the lives of the saints. For children in the lower grades the story will be most effective when associated with events in the child's own life. Older children will be able to assimilate the parable-type story.

Naturally, if the catechism deals with a historical fact such as the Resurrection of Christ, the institution of the Sacrament of Penance, or the founding of the Church, the story is ready-made. It needs only to be told in such a way that young minds can grasp it. However, much of the catechism deals with doctrinal truths in which the ideas are more abstract. These must be made concrete and particularized through a story. Finally, part of the religious instruction will deal with subjects like the ten Commandments, the precepts of the Church, the theological and moral virtues, and the seven capital sins. Since these topics are summaries of particular points already taught, or about to be taught, the story form cannot successfully bring them home to the child. Hence, they best are left for review and memorizing, after they have been treated separately through the story.

The teacher's main concern, therefore, is to find the appropriate story lesson. The story should bring out as clearly as possible all the essential ideas of the catechism lesson. It has to be told well, neither too brief nor too long. It must not be dull or pointless. It must be told without interruption or moralizing, to appeal directly to the imagination. Audio-visual aids give the teacher the story and the pictures. The filmstrip with its bright attractive colors and frequent change of pictures, brought to life with a dramatized story on records, cannot fail to add immeasurably to the effective presentation of religious truth.

#### EXPLANATION

Once the teacher has presented the story, the explanation of the object lesson follows. She should explain, not the answer in the catechism, but rather the concrete story just presented. She discusses with the children the points of the story, the persons in it, and the outcome of the story. Then in her own words she draws out the meaning of the actions, and states in simple words the principles underlying them. It is at this point of the

<sup>2</sup>Catechetical Guild (St. Paul, Minn., 5th ed., 1943).



explanation that the text itself of the catechism is introduced. Where new or difficult terms are found, she substitutes simpler and more familiar words at first, to be followed by the direct words of the text.

The burden of the explanation rests with the individual teacher and her ability to put across the points of the lesson. Yet even here the advantage of the filmstrip becomes evident. If the teacher so desires, a second filmstrip provided for just this purpose reviews the object-lesson by selected pictures (taken from the first strip) on which are superimposed pertinent questions or statements. Since there are no accompanying recordings for this part, the filmstrip is ideal for stimulating class discussion.

It might be remarked here that the explanation of a point of doctrine plays quite a different rôle than does the explanation of a secular subject. Many of the truths of faith are mysteries, beyond the grasp of human understanding. However, though they may be obscure of their very nature, they have a luminous side. The fact of the mystery, its existence, we can know from God's revelation. Also, as the Vatican Council says, we can "attain some, and that a very fruitful understanding of mysteries, partly from the analogy of those things which reason already knows, partly from the relations which mysteries bear to one another and to the final end of man."

Revealed truths require supernatural conviction, the gift of faith. We assent to these truths because God has

told us through His Church. The aim of the teacher of religion is to strengthen this conviction by presenting the arguments from Scripture and the positive teaching of the Church. However, it is not enough merely to present the truths of faith and to explain them. They are intended to become a permanent possession of the child and the springboard of action in the practice of virtue throughout life. That is why the third step in the teaching process is of paramount importance.

#### APPLICATION

The teacher has done but part of the task of teaching religion when he has brought the truths of faith to the mind of the child. There is the all-important necessity of getting him to weave these truths into the pattern of his daily life. Religion is not merely knowledge, but is a way of life. To be a living faith, the child must put that faith into practice. Hence, those general concepts acquired by the mind, and their influence upon the will have to be brought to life in each child and in specific acts. In other words each child must realize that these truths mean something personal and something immediate, of this moment. The circle of knowledge is complete. The teaching process began in the concrete by

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arousing interest and stirring the imagination. Then the mind of the child took hold of the principles underlying the story, and associated them with the lesson of the catechism. Now we open up the ways of the soul to a spiritual desire directed towards a specific act that the child can perform.

The field of application is fertile in incident and detail. As far as possible, however, the story used for the application should be different from that used in the presentation. If the truth under discussion happens to be a dogma of faith, the child is to be encouraged to make an act of faith in that particular truth. If the commandments are being treated, allusion must always be made to the consequences of evil and the reward of virtue. Discussing traits of child life and solving practical cases of conscience help to throw light on the implications of the new truth. But the illustrations ought to be

a real application of the theme, or a direct consequence of the matter just explained. If it is a class on prayer or the sacraments, the teacher should correlate the topic with the liturgical life of the Church. In every case the catechism must be brought down to daily life.

It is evident that records and filmstrips can assist the teacher in the application. They lead the child to familiar scenes and show him how beautiful it is to live his faith. They bring him into his home, his church, his school and his community. Obedience to the four "P's"—parent, pastor, pedagogue and policeman—is obedience to God. The filmstrips will dramatize characteristic situations to show the child how he should himself act. As the Saturday afternoon serial inspires him to be a cowboy, a "cop" or a gangster, so the audio-visual religion class will inspire him to pattern his life after youth's Highest Ideal.

## Audio Visual News

### New Y. A. Films

Young America Films has just released nine new one-reel 16mm. sound films: four are on art instruction, two for home economics, and three for elementary general science.

*Drawing for Beginners* is the general title of a series of four basic art instruction films. Made for elementary and junior high school classes, this series demonstrates the ease with which any one can learn to draw, and the important fact that all drawings are based on cer-

tain fundamental shapes. These basic shapes are treated in separate films, *The Circle*, *The Square*, *The Rectangle*, and *The Triangle*. Each is a demonstration of many common objects that can be drawn using the basic shape.

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"The general value of filmstrips is accepted today in the field of religion. Seeing and learning the Catechism are basic steps for living it."—Rev. Dr. Leo J. McCormick, Superintendent of Schools, Archdiocese of Baltimore, Baltimore, Maryland.

#### VISUAL CATECHISM SERIES OF S.V.E. FILMSTRIPS

Based on revised edition of Baltimore Catechism. There are 9 filmstrips on The Sacraments, 10 filmstrips on The Commandments. Other groups on The Apostle's Creed, The Sacrifice of the Mass, and Prayer and Means of Grace will be produced. Nihil Obstat: Edward A. Cerny, S.S., Censor Librorum; Imprimatur: Michael J. Curley, D.D., Archbishop of Baltimore and Washington.

"Familiarity with filmstrips and with the filmstrip projector is especially desirable on the part of our teachers."—Rev. Jos. B. Collins, D.D., Ph.D., Assistant Professor of Catechetics, Catholic University of America, Washington, D.C.



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*The Force of Gravity.* An introduction to gravity, using observable evidence familiar to the young student. (S14)

#### New Filmstrips for Social Studies

Young America Films announces the release of a new set of six filmstrips for elementary and junior high school social studies classes, the *Ships and Harbor Series* containing the following titles: *The Harbor*, *The Passenger Liner*, *The Freighter*, *The Fireboat*, *The Tugboat*, and *The Lighthouse*. The series is designed to enrich the study of harbor and water commerce. The set sells for \$16.50, including a teacher's guide and a storage box. (S14)

#### Life of St. Lucy Filippini

*Love of God* is a new filmstrip, of 86 frames, in color, accompanied by three 12-inch records, which treats of the life of St. Lucy Filippini, foundress of the Religious Teachers Filippini whose motherhouse in this country is at Morristown, N. J.

According to the producer, Catholic Visual Education, Inc., of New York, the purpose of the film and recorded dramatic narration is inspirational, to stimulate the child to the love of God through the medium of the life of the Saint. In the production of the filmstrip, which has a showing-time of one-half hour, the company had the assistance and counsel of Mother Minetta Ionata, Mother Provincial. (S15)

#### Y. A. F. Plans Filmstrips for History

Young America Films has announced the forthcoming release of a series of filmstrips for history classes at the elementary and junior high school level. Eighteen titles will be released under the general title of *Children of Early America*, each an original story of a boy or girl who lived in an important period of American history. In each, the life and times of the period are told through the eyes of the main character. The eighteen filmstrips, in full color art work, will touch upon periods from the beginning of America up to 1850.

## TIPS FOR TEACHERS



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According to the announcement these new filmstrips are designed to enrich and supplement the facts and chronology of American history. The first group of six titles in the series have just been released late in September, with the remaining twelve titles following in October and November. (S14)

#### New Outline Map Slides

Young America Films has released a set of twelve basic outline maps on black and white 2 x 2 slides, designed for use in history and geography classes at all school levels. Each slide contains one standard outline map. The series includes outline maps of the following areas: United States, Canada, Mexico and Central America, North America, South America, Europe, Africa, Australia, Asia, Eurasia, Mediterranean Area, and the World. The set of twelve slides, together with teacher's guide, costs \$3.75. (S14)

#### New B. I. S. Films

British Information Services announces the following 16mm. sound films as available; rental on each is \$2.50: *Hill Sheep Farm* (19 minutes). The glens of the Scottish highlands are very beautiful, but they present many obstacles to the hill sheep farmer, whose flocks are the basis of Great Britain's sheep industry. This film shows the daily life on a hillside farm through each season of the year.

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#### Catalog Supplement Ready

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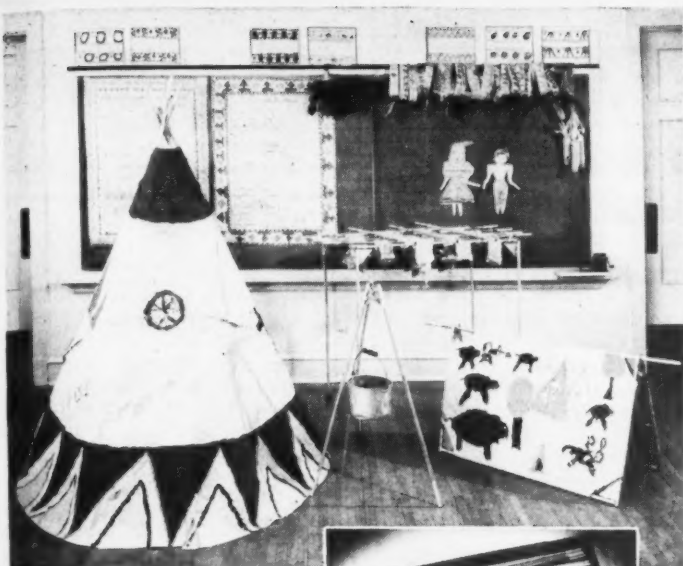
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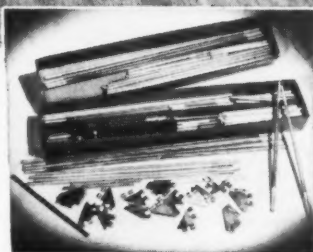


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## News of School Supplies and Equipment

### New Slide File

A simple, practical type of file box for 2 by 2-inch slides has just been introduced by the Eastman Kodak Company.

The new file consists of twelve compartments hinged together in such a way that they form a complete file box when closed. The compartments are open along the top and sides, and each will hold up to 20 cardboard slides or up to 8 glass-mounted slides.

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box, and slides become conveniently accessible. This new method of filing slides simplifies projection and the return of projected slides to the file by making it easy to pick out any specific group of pictures and to replace slides.

An index sheet on the inside of the cover provides space for identifying the contents. The cover, when closed, locks all compartments into a fixed position. Price is \$3.75 (\$18)

### Toy Molds

Miniature replicas of children's favorite farm characters have been wrapped up in a package for the new "Farm Life" kit for molding and coloring, latest addition to Bersted's hobby-craft line of art molding toys.

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Conducted by Frederick Thompson at Cathedral High School, 560 Lexington Ave., New York City. Fall Session: Sept. 24th to Feb. 4th. Saturdays—10 A.M. to 1 P.M. Kindly register through: Very Rev. Msgr. John J. Voight, Superintendent of Schools, Archdiocese of New York, 451 Madison Ave., New York 22, New York.

### Immaculata College

Immaculata, Pa. Sisters, Servants of the Immaculate Heart of Mary. Fully Accredited. Degrees: Arts, Science, Pre-medical, Secretarial, Music, Vocational, Home Economics, High School Teacher Certificate. Swimming-pool, lake, campus 327 acres, athletics, riding, sports. View-book on request. 40 minutes from Philadelphia. Phone: Malvern 2201. Cable: Marimmac.

### Rosemont College

Rosemont, Pa.  
Conducted by Sisters of the Holy Child Jesus. Liberal Arts Course.  
Accredited by the Association of American Universities. For further information address the Registrar.

### Saint Joseph's College

Emmitsburg, Maryland. Conducted by the Daughters of Charity of Saint Vincent de Paul. Offers a four-year course leading to the Degree of Bachelor of Arts or Bachelor of Science and prepares for teaching, dietetics, technology, business and journalism. For further information, write to the Dean.

### College of Saint Rose

Albany, New York. Conducted by the Sisters of St. Joseph. Awards B.A. and B.S. degrees. Prepares for secondary school teaching; nursing; business; social work; chemistry and biology research; laboratory technicians; creative writing; pre-medical; music. A fully accredited College for women. For further information address The Registrar.

### Siena Heights College

Adrian, Michigan. Conducted by the Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Commercial Education. Teacher Training, Secretarial Diplomas, Home Economics, Dramatics, Pre-Legal and Pre-Medical Courses. Exceptional opportunities in Art. Beautiful Buildings. Interesting Campus Life. For further information address the Dean.

### The College of St. Catherine

A Standard Liberal Arts College for Women. The only exclusively women's college in the Twin Cities. Awards the B.A., B.S., and B.S. in Library Science degrees. Approved by the Association of American Universities and the National Catholic Educational Association. Conducted by the Sisters of St. Joseph of Carondelet. For information address the Dean, Cleveland and Randolph, St. Paul, Minnesota.

